

The
**CHRISTIAN
CENTURY**

A Journal of Religion



**WAS AMERICA
DELUDED
BY THE WAR?**

By Harry Elmer Barnes



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The CHRISTIAN CENTURY

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EDITORIAL

Professor Barnes' Articles On War Origins

THE QUESTION OF GUILT for causing the great war is inevitable and irrepressible. It will burden the heart of civilization until it is settled right. No specific issue presents so many fundamental contacts with every international enterprise as does this. The treaty of Versailles, the league of nations, the Dawes plan, the stabilization of European boundaries, the settlement of allied debts, the reestablishment of fraternal relations in culture and religion across national lines,—all these, and much besides, involve an answer to the question, Who caused the war? Among historical scholars the process of investigating the origins of the war has gone far since the armistice. With the opening of the archives of many European governments to the free access of investigators, a vast mass of correspondence and other documentary evidence has become available of which the people were entirely uninformed during the war. Most historical scholars in all nations are now aware of this newly found data, and have radically revised their opinion as to war guilt. As yet, however, the great mass of public opinion, particularly in the United States, remains in the thrall of war-time propaganda, not knowing how thoroughly the conceptions under which we fought the war have been discredited by facts now in hand. Intelligent leaders of American thinking cannot longer postpone an objective reconsideration of war origins. And the results of their investigation must not be kept as an esoteric possession of academic scholarship, but released into the general channels of public understanding. Among American scholars, Professor Barnes has taken front place not only for his objective mastery of the data but for his

courage in giving forth the truth to which the data point. In current periodicals he has stated the revisionist conclusions in fragmentary form. In the series of articles now beginning in The Christian Century Professor Barnes will present his views in as comprehensive and adequate form as the vital importance of the issue demands. We have asked him to omit detailed references to the literature, and to give a straightforward expression of his conclusions, with only a minimum citation of authorities. At the end Dr. Barnes will present a detailed bibliography which his readers may use to verify his conclusions.

Prohibition Articles Perform Great Public Service

WITH THIS ISSUE the articles by F. Ernest Johnson on the prohibition situation come to a close. It has been a privilege to give them to the public. Together with the detailed study of the five years of national prohibition which was supplied to the daily press, they represent a remarkable contribution to the education and awakening of public opinion. It may be years before the American public as a whole understands the significance of this report, but social historians are already hailing it as a landmark document. There is no more difficult question in a democracy than that of supplying unshakable bases of fact for the political purposes of the people. It is not too much to say that more students of government have turned away baffled at this problem, when estimating the worth of the democratic principle, than at any other. Those who have not turned away have made all sorts of fantastic suggestions as to the way in which the difficulty may be met. Suddenly a perplexed and disturbed public has been given a demonstration in fact gathering and fact dissem-

inating. And this—of all places!—has come from the Federal Council of Churches. This must be accounted the finest service to the strengthening of the nation rendered up to this date by the council. It is an enheartening assurance of the desire of the council to greaten its work, and comes at a time when many had grown fearful lest the body dissipate its power in turning machinery of secondary importance. The thread which binds the council to some of its constituent churches has been such a slender one that a hesitation to strain it would have been understandable. But now the council takes the center of the American stage with this searching document, and by so doing it gives reality to its claim of representation. For it makes the churches stand out as eager to know the truth, able to discover the truth, and—it may be confidently expected—ready to act in the light of the truth. The department of research and education of the Federal Council has, by this act, established itself as a social factor of importance in the republic, and Mr. Johnson, its executive secretary, merits acclaim as a pioneer in finding a better way of social action. The wets who have been jubilating over this report have cheered too soon. When its contents percolate through the churches, as they will, there is going to be an uprising that will make the enforcement of prohibition laws as much of a fighting issue as the enactment of those laws once was. To that fight there can be but one outcome.

Baltimore Conference an Example Of Democratic Diplomacy

THE MAIN ACHIEVEMENT of the conference on relations with China, held at Johns Hopkins university, Baltimore, was not the resolution in favor of the recession of extraterritoriality and tariff control. It was not even the demonstration of a determined friendship for China. It was the prophecy that the United States can develop a democratic interest in and, eventually, control of its relations with foreign states, particularly those of the far east. The main theatre of world events is in the future to be the basin of the Pacific. While the United States is at present having its troubles adjusting the problems of relationship with Europe left over from the world war, the peace of its citizens fifty years from now is infinitely more conditioned by the conduct of its contacts with the Orient. Up to the present time, however, there has been almost no general interest in this theatre of events. The tides of immigration, with certain historical and economic associations, have served to keep alive a persistent, if unintelligent, public interest in our European policies. So far as the far east has been concerned, this same public has known next to nothing and cared less. American relations with the orient have been left in the hands of a group of so-called specialists, hidden away in the department of state, or called in consultation from college classrooms and export offices. This little group has held on from one administration to another; occasionally it has been recruited from men who have served in the consular service in the far east. On the whole, this group has conducted the relations of the United States with the orient well. At this particular hour of heart-searching, it is clear that this country has less to try to forget than any of the other great western nations. However, the turn in the road has come. The control of our

foreign relations by a bureaucracy is no longer possible. Our hasty action in the matter of Japanese immigration has shown that democracy has vaulted into the diplomatic saddle; it has also shown the dangers of an uninformed democracy. The Baltimore conference, to which more than two hundred people came at their own expense, is the first hopeful sign that an intelligent public opinion on these intricate questions is within the realm of the attainable. There are so many discouraging features in current political life that a demonstration like that at Baltimore should be hailed with joy.

Georgia Redeems Herself On Child Labor

IN THE campaign for the national children's amendment Georgia was everywhere pointed to as the horrible example of a state that required federal legislation. One of the first direct results of that campaign is the new child labor law in Georgia. It was recently enacted, carrying the senate by a majority of one and squeezing through the house with the help of the speaker's vote. It prohibits the employment of children under fourteen in practically all occupations excepting those of farming and household labor, and it forbids the employment of children under sixteen between the hours of seven in the evening and six in the morning. The Atlanta Georgian hails the new law with pride, saying that "child labor has never been of real use to any people—in Georgia or elsewhere," and that "Georgia boys and girls today, along with those of other American commonwealths, face the future with far greater prospects of success than has ever been the case in the past." This sounds almost like Abraham Lincoln's hope that he might "live to see the day when an unfettered start and a fair chance in the race of life is granted to every American boy and girl." If Georgia's example is followed by other states whose child labor laws are belated the need for a federal amendment will be met by those who oppose its enactment. Unfortunately, a number of states have loosened up on their laws and regulations and only nine of those whose laws needed strengthening have registered progress since the campaign for the federal amendment was put on. The proponents of federal legislation are concerned only to get the children out of wage earning occupations and into school. If the states will do this they will be glad to have it so done.

Motor Cars and Libraries

TWO ITEMS printed during the past week might well be pondered by the American ministry. The first is the statement in the biography of Sir William Robertson Nicoll, just issued, that the father of the great editor, although as a highland dominie he never had a salary of more than two hundred pounds a year, built up a library of seventeen thousand volumes. It was more than a collection of books, too. Its owner could locate any volume in it in the dark. The biographer holds that the Scotch minister spent too much money on books and not enough on food for his children's bodies. There is room for speculation, however as to what effect the father's choice of purchases had on the making of his famous son.

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The second item is the report of Dr. James Moffatt, who has been visiting this country, that the libraries of American ministers are "distressingly thin." The cause, according to our visitor, is the excessive busy-ness of American preachers in the social activities of their calling. And there is one sentence which should be remembered: "They all seem to have motor-cars, and they put these at my disposal." Thin libraries, little time for study, little meat for the mind's digestion, but plenty of motor-cars! The picture of the preacher who has nothing to give but a motor-car is not a reassuring one. Might it be possible for Dr. Moffatt, treading on Professor Goodspeed's preserves, to issue an American version with some such timely paraphrase as this: "If a man ask for bread, will ye give him a motor-car?"

Why Do We Have Public Schools?

A SPEECH delivered before the Better Government association of Chicago by the city's superintendent of schools, William McAndrew, raises the question. What is the primary purpose of the American public school system? Mr. McAndrew holds that most of the debate as to the effectiveness of this system is caused by a misapprehension of its purposes. "Public schools," he says, "are not for parents, not for children, but for good government." The state has provided such schools from the beginning of the republic in order that its own needs for a patriotic citizenship may be met. The success of the schools is accordingly to be judged by the extent to which they produce patriotic citizens. "The American public school teacher is not a servant of parents but a public official," Mr. McAndrew holds. "By the history of his calling he is a trainer of good citizens in American ideals as set down in the constitution." All of which may be all right, or it may easily, in these days of conflicting definitions, be all wrong. Mr. McAndrew's definition of patriotism makes it, in this case, all right. "Many children," he says, "stand up and take the pledge of allegiance to 'my flag and the republic for which it stands,' but when asked what the republic is they answer in terms of geography. Patriotism of that kind is as sounding brass or a tinkling cymbal. A boy has to learn that the republic is his father, his mother, his neighbors, the people he meets, and that to honor the flag is to stand by all those folks." The cultivation of patriotism in terms of human cooperation and service is an aim which, fully recognized, will insure the dignity of the public schools in the eyes of their communities.

Japan's Prosperity Hangs On American Friendship

IT IS A COMMON STATEMENT of the jingo press that the people of Japan are feverishly at work preparing for a conflict. The most alarming and fantastic stories are contrived by men with titles and men without to show that the enginery of production is put to its utmost limit of energy in Japan to produce the instruments and ammunition for the coming war with America. No

more senseless and wicked fiction was ever fashioned. Not only are the facts completely wanting, but the reasons why there are no such facts are patent upon a moment's reflection. One of the simplest of these refuting facts is the commercial relations now existing between Japan and the United States. The hopes of the island people for commercial prosperity in the future are largely based upon the export of their raw products, of which the chief is silk. The largest customer in the silk market is the American, who buys practically the entire silk crop of Japan, amounting in 1924 to more than \$230,000,000. If Americans stopped buying silk, or should turn to the use of artificial silks, half of Japan would go into bankruptcy. It is the silliest of foolish talk to affirm that Japanese merchants and silk growers are contemplating the destruction of the only adequate world market they possess. That the Japanese have reason to resent the unconsidered and inequitable action of the congress of the United States is perfectly true, and not strange. But that they are willing to pay so self-destructive a price as to endanger their very profitable business relations with this country is not for a moment to be believed. We may have war with Japan in the future. Our attitude may become so unfriendly and insulting that in sheer self-respect the people of Japan will take steps to show their resentment. But if such a war comes, it will be of our own making, and contrary to the entire body of self-interest felt by the Japanese people, who wish to keep the friends and customers who constitute the largest item in their commercial plans.

Czechoslovakia Breaks With the Vatican

ON THE ANNIVERSARY of the martyrdom of John Huss, ten years ago, President Masaryk and his fellow patriots launched, in this country, their plans for the freedom and independence of the Czechs. The government withdrew this year from participation in a number of Roman Catholic religious festivals and made the Huss anniversary the great national holiday, something after the manner of our fourth of July. The Roman ecclesiastical authorities objected and demanded that the president and other officials participate in the commemoration of certain saints' days. The bishops had only a little time before issued a threat to excommunicate the officials of this "atheistic and socialistic government," and now informed the president and his cabinet that they deemed their official participation in the Huss celebration an insult. Two Romanist members of the cabinet resigned, but President Masaryk led the nation in the celebration. The vatican then withdrew the papal legate from Prague and the government retaliated by recalling their official representative at the vatican. Seven hundred years of religious oppression never availed to quench the free religious spirit of the Bohemians and Moravians. From the latter province came the church that bears that name, and which, like the Quakers, has borne singular witness to the influence of Christ on the human spirit. When independence was won the Bohemians set up an independent church which now has two million members. John Huss is the national hero. The government has promised, for political reasons, to join in

the celebration of the millennial anniversary of the patron saint of the clerics in 1928. Catholics still retain control of religious education in the public schools, but the genuinely democratic elements are determined that state and church shall ultimately, and ere long, be separated.

The Perfect Headline

MR. PULITZER left funds to reward annually various proficient newspaper craftsmen. There is a thousand dollars for the best editorial of the year. Another thousand goes to the best news story of the year. But one demanding feature of modern journalism he strangely overlooked. There is, as yet, no annual reward for the writer of the best headline. This omission is the more striking since the headline is almost the only part of the paper that many people read. Indeed, there are newspapers, hugely successful from the financial standpoint, which contain little more than headlines and pictures. If some millionaire newspaper proprietor is about to die and wants to have his name remembered, we suggest that he endow a prize for the year's best headline. This ought to be done in the near future, for we have a nomination all ready for the making. For the best headline of 1925 we put forward the work of the copyreader on the Chicago Tribune who, on September 30, achieved this: "French Bombs Avenge Murder of Christians."

Set Christianity Free in China!

IT HAS BEEN SAID in these pages that Christian missionaries in China should be set free from the handicap under which their extraterritorial status now places them. But this is not enough. The whole Christian enterprise in that country requires a freedom which it does not now possess. This enterprise is at present a part of a morally discredited system of realpolitik. Until it has been freed from this alliance it is bound to be itself morally impotent. The choice before it is clear. It must find freedom, or it must accept impotency.

Any consideration of the Christian enterprise in China as it now stands must begin with the fact that its agents are faced by the unanimous judgment of the Chinese people that the western course of conduct in China has been morally wrong. There is, so far as can be discovered, no significant divergence from this opinion. An administrative officer of a foreign mission board returned to field service in China last year. From Peking he has just mailed a detailed printed memorandum of his observations during the present period of tension. On the first page he says, "The non-Chinese Christian is impressed by the fact that the issues recently come to focus in China have united all Christian Chinese with every nonchristian Chinese who is in protest against the existing order of international relationships." There are not many things on which the Chinese are a unit. As to the moral obliquity of the western course in China, they are.

The next thing to be kept in mind is that, in the eyes of the Chinese, Christian institutions are a part of the western system in China. In thinking this, the Chinese are justified. The special status which has been acquired by Christian missions, their workers, their property, and even their converts, is an integral part of the whole network of unequal treaties wrested from China as the price of military defeat in the period that opened with the Opium war and extended to the readjustments following the Boxer uprising. The extraterritorial status of missionaries as citizens of foreign states may be left out of account at this point. In treaties which were frequently negotiated by missionaries, and in making which missionary influence was always present, the so-called "toleration clauses" were inserted which gave to the missionaries and their converts a peculiar status. The same iron force by which the west was ready to enforce the other stipulations of these treaties was behind these guarantees of peculiar privileges for Christian workers.

In passing, it needs to be said that the missions have emphasized, rather than minimized, this connection of their work with the western powers. In an effort to avoid possible legal tangles, it has become a custom almost universal to register deeds to land used for Christian purposes in the consulates of foreign nations. There have been hundreds of churches and chapels which have displayed foreign flags. The larger units of missionary work are organized as foreign corporations. When a test comes, it is made clear to the Chinese that these are not Chinese, but foreign, institutions. The manner in which church authorities this summer ordered the removal of the Chinese flag displayed on the campus of the most widely known Christian college in Shanghai was a case in point. These things make the Christian enterprise in China dramatically, as the treaty stipulations make it legally, a part of the foreign penetration of that country.

The conclusion is obvious. If China is a unit in believing the western system of penetration morally wrong, and if the Christian enterprise in China is regarded as a part of that system, there is no hope for any large results from Christian missions until that enterprise has been set free. There is no future for Christianity in China as part of a system which is under ethical condemnation. The issue thus created cannot be dodged. There can be no compromise on this point. Either the enterprise must find its way to freedom, or it must confess to the Chinese its inability to protect its own morality.

Christianity in China must be set free. How is this to be done? It has been suggested in these columns that the mission boards instruct their workers that they are not, in the future, to take advantage of their extraterritorial status; that they inform the public that such instructions have been given; that they provide for the recall of such workers as may not be ready to work gladly under such conditions. This is only a first step. There must be an equally public announcement of the complete abandonment of all appeals for protection or

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calls for indemnity due to the endangering of lives or property. As a matter of fact, this has been the general policy of most missions for some time. It is time it became an official and public policy. Gandhi quoted these words to the missionaries of Calcutta recently, saying that they had been spoken by Lord Salisbury to a deputation of Chinese missionaries who sought military protection: "Gentlemen, if you want to go to China and take the message of Christ, then do not ask for the assistance of temporal power. Go with your lives in your hands, and if the people of China want to kill you, imagine that you have been killed in the service of God." A free Christianity can take no other attitude.

Beyond this, there must be immediate and concerted pressure placed on the western nations by the mission bodies to make sure that, in the approaching rectification of treaties, the toleration clauses are abandoned. The public must be informed that the missions are working to this end, with the understanding that while this change is pending no advantage will be taken of the old treaty provisions. The worthy elements in the Chinese Christian church find themselves desperately embarrassed by the existence of these treaty stipulations. The missionary cannot afford to claim special privileges with gunboat backing. Here is one point in the relations of China with other nations where the issue is confined solely to the missions and churches. There should be no hesitancy, no uncertainty, in taking action.

One step further: there should be immediate and public identification by the missions with the aims of China, insofar as these aims appear just to the enlightened conscience. Close observers of the Christian movement in China are commenting on the separation that has made its appearance this summer between missionaries and Chinese Christians. The missionaries are saying that the Chinese Christians have been asking them to make pronouncements which went beyond all reason. It is probable that, under the emotional stress of seeing unarmed boys shot down in a foreign-controlled settlement, this has been true. But it does not yet appear that the missions have been ready to go very far toward dissociating themselves from the sort of thing that found expression in the Shanghai shootings. Small groups here and there have spoken out. More honor to them! For the most part, however, the responsible bodies have contented themselves with warnings against hasty judgments. One close observer of the missionary enterprise has challenged us to name a single responsible mission body which has taken a clear stand on the issues now at stake between China and the other nations. We acknowledge that we cannot meet that challenge.

This does not, however, release the churches of the west or the missionary agencies from responsibility. Missionaries, trained through the years to protect the material interests of the societies which have commissioned them, may hesitate to take a position until they are sure of headquarters' support. Or if this is not so, no board has a

right to leave its workers in doubt of its readiness to subordinate property and political to moral interests. Dr. Diffendorfer gave magnificent promise at the Baltimore conference of the course which he will recommend to the Methodist society of which he is secretary. But there is a loud silence in other quarters. The Presbyterians have, indeed, adopted a wordy document which, by its careful avoidance of the terms 'extraterritoriality,' 'toleration clauses,' and the like will accomplish precisely nothing. It is a definite course which lies before the societies, and they must use plain English in dealing with it.

To do the things here suggested will bring an immediate readjustment in the Christian forces in China. With the mission bodies definitely aligned against extraterritoriality, repudiating the toleration clauses, and identifying themselves with the Chinese desire for self-control as against western force-penetration, there will be missionaries who will revolt. So be it. Where such missionaries exist, they constitute a handicap to the spread of the gospel. While they are silent under the discredited status quo they are a living argument that their gospel does not make for righteousness and has small moral authority. The sooner they are placed in a position where they either leave China or are so isolated that they cannot be mistaken for genuine Christian evangelists, the better. In fact, until such a readjustment of the missionary forces takes place, it is beyond belief that Christianity can command that recognition of its ethical sublimity which will make its success possible.

To do these things will also bring a readjustment within the Chinese Christian church. Two groups within that church will be immediately affected. The finest group which it contains will be released from the constant necessity of defending their own patriotism—a pressure responsible for the extravagant demands made on the missionaries this summer. They will no longer have to spend time dissociating themselves from the foreign flags, the foreign treaties, the foreign protection, the whole present alien atmosphere. Furthermore, there will be a quick and almost complete elimination of the least worthy group in the Chinese church. This is the group which has been attracted by the special protection accorded Christian converts by the treaties. It is the group which has made the church an object of scorn in the eyes of many self-respecting Chinese. To strengthen the hands of the first group and to eliminate the second will be in itself an achievement of no mean value for the Christian enterprise.

At Honolulu, while the Institute of Pacific Relations was in session this summer, Chester Rowell, of California, said: "The whole orient is challenging the claim of Christendom to moral leadership. The Christianity of Christ the east understands and might accept, but it denies that the Christianity of Christ is the Christianity of Christendom. . . . The major half of the earth is aroused to a new consciousness and a new sense of equality. It questions the white man's right to lead after the old fashion, and defies his power to rule. Of all the consequences of the war, this is the most far-reaching.

The white man's guns may still cow those who have no guns to meet them, but the white man's spiritual dominance is gone. If he regains it, he must earn it." If Christianity is to attain spiritual dominance in China, it must earn it. It cannot earn it as a part of an outworn and ethically bankrupt system of western realpolitik. It must be set free, or it must shrivel.

Thoughts After the Sermon

XIX.—Dean Brown, on "The Sense of Hearing"

I MUST CONFESS that my first self-conscious reaction to Dr. Charles R. Brown's sermon in last week's *Christian Century* was inwardly to exclaim, How nearly that sermon preaches itself! The preacher seemed to have so little to do! The sermon just unrolled in one, two, three sections, and came to its conclusion with the precision of a train entering the terminal. Of course, this was due primarily to the clean-cut and graphic outline—the voice from within, the voice from without, the voice from above. This *directional* concept, by which the mind can locate and classify the sources of moral compulsion, is one of those simplifying devices which, when once hit upon, makes the sermon inevitable. Such a sermon just takes care of itself without much labor on the part of the preacher. I can imagine the homiletic emotion with which Dean Brown was seized when this outline first flashed across his mind. There are few joys more thrilling than that of a preacher in the hour when the turning kaleidoscope of his thoughts exhibits a fresh, simple shape and he knows that a sermon is born. Here is another chance, he feels, to say the same old truth in a new way. And while he is engaged in capturing his inspiration and fixing it on paper, the content of the message flows in so fast that the outline well-nigh bursts with it.

It is an easy sermon to preach. It is also easy to listen to. The pegs on which its argument hangs are both unmistakable and, shall I say, intriguing. You have no doubt at any time that you are getting the preacher's point. When the sermon is over you can go home and tell the family at the dinner table what the preacher said. How often you have been embarrassed by your enthusiasm over a sermon whose content you could not for the life of you impart when you were put to the test! But in this case all one needs to remember is the outline, the structure,—voices within, without, and above—and the whole discourse comes back to your mind. Such a sermon could not be forgotten. Let the preacher undertake to repeat it in your hearing some Sunday two or five years later, and you will know that you heard it before. It is not so of most sermons. Their outlines are not so simple and vivid. The memory of them fades, though their values in the soul abide. But here is a sermon that you can follow with almost the effortlessness with which one sits before a moving picture.

I can recall many sermons which remain with me chiefly because of their use of similar structures. Take the text on "the fullness of the stature of Christ." It lends itself so happily to discussion under the categories of the height, the breadth, and the depth of Jesus' personality. Or that enumeration of the gates of the holy city—"on the east three gates, on the north three gates, on the west three gates, and

on the south three gates"—a city open in all directions for all the races and classes of mankind to flow into it. Or the text that Dr. Gunsaulus used to expound—the inscription on the cross in three languages, Latin, Greek, and Hebrew—how unforgettable is a sermon under those headings! A sermon on the measured distribution of the talents in the parable—ten, five and one—can be carried home and reported by a little child.

I am reminded, by Dean Brown's sermon, of that text in Isaiah on which many sermons have been preached: "And thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it." The voice *behind* could have been added to Dean Brown's outline, and I feel sure that, had I been the preacher, I would have yielded to the temptation to add it as a fourth point, and perhaps with it also a fifth point on the voice *ahead*, just for the sake of covering all the possible sources from which our promptings come! I just hate to leave out anything! But I know the dean's art is better. He will have another Sunday on which to preach on the call of the past in its relation to the call of the future, on the authority of experience and tradition and achievement coupled with the authority of our dreams, our ideals, our uncompleted experiments. It is better to keep the sermon in the proper limits than to sacrifice effectiveness to the homiletic sense of symmetry.

I am not altogether comfortable in having such thoughts as these after so vital a sermon. They are workshop thoughts, not worship thoughts. I am sure that nobody but ministers will get anything out of these reflections, even if they have patience to read them. My only excuse for commenting on the homiletical character of the sermon in this case is that Dean Brown is not merely a preacher to those of us who have souls to save, but a teacher and maker of preachers. As head of the divinity school of Yale, his business is to show others how to preach. Inevitably, then, a sermon by him offers a special temptation to peep into his workshop and get hold of his technique if possible. I suppose that is why my thoughts have dwelt more on the sermon as a sermon, than on the sermon as living truth.

This secondary and professional aspect of Dean Brown's discourse must have been farthest from his mind when he was preparing it. No man could produce a sermon with the vital appeal which this sermon makes to the conscience by saying to himself: Go to, I will now produce a sermon that will be a model for all young preachers. But while he could not have intended to make it so, this discourse is, in my judgment, a model worthy of being studied as a work of sermonic art. I have already suggested certain reasons why it so impresses me. It was conceived in a flash of homiletic inspiration. It is built on a graphic outline. It has a tendency to preach itself without apparent labor by the preacher. It "listens" easily. It is understandable. It is rememberable. It is deep, but not too deep. It uses materials that are near enough to the average hearers' culture to awaken a sense of familiarity in connection with their fresh interpretation which the sermon brings. And last, but not least, it is throughout a product of painstaking workmanship. With many preachers the emotion of discovering such an outline would drown the obligation to put in hard work on the content. But with Dean Brown it has not been so. Each section and each paragraph is carefully

thought through. Take that paragraph on "social deafness." It is well worth going over several times.

You are constantly meeting people who are thus cut off. Well-to-do people who cannot understand the language or the longings of the poor! Women of leisure and culture who can scarcely exchange a half dozen sentences with women who work for their livings with their hands! College men who sometimes become so narrow and pedantic in their little round and round upon the campus that they do not know what the man in the street is saying, and they cannot talk to him! Healthy, happy people, who never hear the hoarse call of the defectives and the delinquents who need a strong arm, a wise head, and a warm heart to set them in a worthier mode of life! Alas, for that social deafness which springs from a lack of sympathy for others—it is pitiful, it is tragic! He that hath ears, let him hear!

Or study that swiftly drawn picture of the crisis in Jean Valjean's conscience. The preacher has condensed a whole in a single paragraph. It is a sort of artistry that any preacher might covet, and, be it said, that almost any preacher might possess if he would pay the price which obviously this teacher and maker of preachers has paid for his own proficiency.

THE LISTENER.

Defective Transmission

A Parable of Safed the Sage

I HAVE A FRIEND who hath an Automobile. And I am thankful to the Giver of all good things for having provided so many of my friends with Automobiles. And he came unto me, and said, Come with me and have a little ride.

And I said, I am a slave of the lamp, and I must sit at this old Typewriter and pound out some stuff for the Printer.

And he said, Give the Printer a rest, and thy Readers also. If it tireth thee, what must it do to them? Come and have a ride.

And I went with him. And for a good while we rode very happily. But the Car began to snort and buck like a Broncho, and we stopped and got out.

And I walked around it, and looked wise, while he lifted the hood and explored the Viscera of his Car.

And he said, It hath Defective Transmission, but we can remedy that.

And what he did I know not, but he did something, and we got back in the car, and finished the day's run with joy.

And there came unto me a man who had a Pet Reform, and he sought to interest me in it. And the more he talked the more I knew that however great the need of that Reform, he never could meet it. For between the need and his Proposed Remedy was his own Defective Mental Transmission.

And it was painful to behold him so manifestly sincere, yet so fatally incompetent, sputtering his useless platitudes and hitting on his One Cylinder, and never getting anywhere.

And I had not the heart to rebuke him, for that would have done no good. Neither had I courage to aid him, for I knew that it would be a waste.

And I sighed a great sigh for the Good Causes that languish because the men that are capable care not for them, and they that care have Defective Transmission.

BY THOMAS CURTIS CLARK

Inspiration

I TURNED from men, and sought a song,
But fate denied my spirit strong;
Then turned I to a friend forlorn,
And lo! a song of hope was born.

Shall We Call Our City Great?

SHALL we call our city great?
Let us praise her piles of stone,
Brick and steel; but for our fame
Shall we trust to these alone?
Pray, where would our city be—
Stone and brick and steel—should one
Mighty blast of wind and fire
Sweep her walls from sun to sun?
Shall we call our city great?
Yes, for every great soul given
To the world; for each high dream
Cherished as a gift from heaven.

Take Time to Live

TAKE time to live;
The world has much to give,
Of faith and hope and love:
Of faith that life is good,
That human brotherhood
Shall no illusion prove;
Of hope that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of love, that makes of life,
With all its griefs, a song;
A friend, of conquered wrong;
A symphony, of strife.
Take time to live,
Nor to vain mammon give
Your fruitful years.

Take time to live;
The world has much to give
Of sweet content; of joy
At duty bravely done;
Of hope, that every sun
Shall bring more fair employ.
Take time to live,
For life has much to give,
Despite the cynic's sneer
That all's forever wrong;
There's much that calls for song!
To fate lend not your ear.
Take time to live;
The world has much to give.

Was America Deluded by the War?

A Series of Articles on War Origins

By Harry Elmer Barnes

First Article

Germany and Europe, 1870-1914

WITHOUT undertaking to make a detailed summary of the diplomatic history of Europe from 1870 to 1914, we can at least present in its major outlines the picture of the European system which made possible the great calamity of 1914. Such an attempt is not only important in preparing the ground for an understanding of the immediate causes of the world war, but also as a refutation of a most significant phase of the allied propaganda—a phase which has developed chiefly since 1919. During the war the conventional propaganda in the Allied countries tended to rest content for its proof of full and complete German responsibility upon the alleged Potsdam conference of July 5, 1914, where the kaiser and his war lords were supposed to have revealed their determination to precipitate the European struggle, urging Austria on in her policy of intimidating Serbia with the primary purpose of bringing Russia into the struggle and thus setting off a general European conflagration.

The further documentary evidence which has recently come out with respect to the immediate causes of the war and will be dealt with in succeeding articles has decisively demonstrated that the German civil government not only did not will war in 1914 but was distinctly opposed to its outbreak. It has been impossible for any honest and unbiased student of these documents to deny these facts. Hence those who are unwilling to adjust their conceptions fully and freely to the new facts have turned from the immediate diplomatic events of June-August, 1914, to the general European setting from 1870-1914 as proof of the primary German responsibility for the world war. They admit that the evidence shows that Germany was specifically opposed to the war in the summer of 1914, and that the aggression came from the side of France and Russia. Yet they contend that if Germany did not will the war in 1914, she was persistently the most active and menacing bully in the general European situation from 1870 onward and really forced France and Russia into their aggressive acts of 1914 as a matter of self-protection. We shall here examine the actual facts in the situation with the aim of discovering how much of truth there is in this common allegation of contemporary entente propagandists that if Germany did not specifically bring on the world war she created that system of militarism and bullying which made the war inevitable.

ANGLO-GERMAN RIVALRY

The general underlying causes of the European military system may be summarized under three main headings: economic and commercial rivalry, nationalism and patriotism, and military and naval preparations. In regard to the first

of these, the greatest guilt, if it may be thus called, falls unquestionably upon Great Britain and Germany. From the close of the war of 1812 onward Great Britain had been far and away the most powerful industrial and commercial country in the world. During the late '70s and '80s Germany experienced the industrial revolution which brought to her the mechanical technique and the factory system. A stupendous industrial and commercial transformation ensued which in rapidity and extent has only been rivalled by the development of American industry since the civil war and the parallel transformation of Japanese industry. Particularly in the textile industry, the iron and steel industry and the new chemical industry did Germany rapidly forge ahead to become a notable contender with Great Britain for the industrial primacy of Europe. Likewise Germany developed rapidly a great merchant marine which contended with England for the carrying trade of the oceans, and she sought territory overseas for colonial empire and areas of investment to afford markets for her surplus products and outlet for her capital accumulations. And, in the same way that Great Britain had developed a great navy to protect her colonies and merchant marine, so toward the close of the nineteenth century Germany likewise began to lay plans for a real navy.

BERLIN TO BAGDAD RAILWAY

These developments greatly alarmed Great Britain and led her to look upon Germany rather than France as the chief menace to her interests and safety in the west. Up to this time she had regarded France as the chief danger in this area, but shortly after the beginning of the present century France was supplanted by Germany as the chief object of British concern in the traditional British policy to maintain England free from danger from any power on the coasts of the North sea.

Added to this British jealousy of German industrial and commercial progress and her fear of the German menace to her safety on the North sea, due to the development of German naval plans, was the growing influence of Germany in the near east which was involved in the German plans for the railroad from Berlin to Bagdad with the resulting hope to exploit the great resources of Mesopotamia. During the nineteenth century Great Britain had looked upon Russia as the great menace to her interests in the near east, but with the launching of the German plans for the railroad from Hamburg to the Persian gulf England became more and more fearful about the possible results of German advances in the near east. Judge Ewart, Canada's most distinguished contemporary jurist, whose recent book "The Roots and Causes of the War" is the best book in English on the subject, presents the following admirable summary of these causes of Anglo-German rivalry.

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1. Germany's rivalry in manufactures, in commerce, in finance, in mercantile shipping, and in war-navy, added to her predominance in military power, aroused British apprehension, and created British antagonism. That was one root of the war between the United Kingdom and Germany.

2. British policy in western Europe had for many years pivoted upon the determination to maintain freedom from menace on the North sea coasts. While France was the danger in this regard, France was the potential enemy. As Germany waxed, and France relatively waned, British apprehension became fixed on the power to the east of Belgium and Holland, instead of, as formerly, on the power to the west. That was another root of the war between the United Kingdom and Germany.

3. British traditional policy in eastern Europe and the near east had been the protection of Constantinople and India against the advances of Russia. The advent of Germany as a competitor for domination at Constantinople, and for political as well as economic expansion in Asia Minor, Persia and Mesopotamia, diverted British apprehension from Russia to Germany. That was another root of the war between the United Kingdom and Germany.

It is also undoubtedly true that the American willingness to enter the world war was considerably enhanced by the American jealousy of German commercial and industrial expansion, but this certainly played no part whatever in precipitating the world war, and may thus be dismissed without any further mention as a cause of the European war. Many historians believe that there was no inconsiderable economic basis for the rivalry between Germany and Russia particularly due to the German economic conquest of Russia, which was so complete that by 1913 fifty per cent of Russia's imports came from Germany and thirty-five per cent of her exports went into Germany. Along with this German industrial penetration went a tariff war which was based upon the discriminatory and differential tariff system common to the European states before the world war. But unquestionably the chief economic and commercial cause of the war lay in the rivalries which developed between the industry, commerce, imperialistic policies and naval armaments of Great Britain and Germany. It is probably inaccurate to apply the term guilt in any sense to either Great Britain or Germany in this connection. It was but natural that each country should do all it could to further its industrial and commercial development and, granting the existence of the prevailing economic and commercial policies of the time, it was equally inevitable that there should be a clash between these two powers. Certainly there was nothing in the situation which would justify one in holding Germany primarily responsible for the Anglo-German economic antagonism.

NATIONALISM AND PATRIOTISM

With respect to the spirit of nationalism and arrogant patriotism, no European country can here show a clean bill of health. All were afflicted with this chief psychological cause of hatred and suspicion. Probably the most virulent expression of this patriotism was to be found in France under the leadership of Déroulède, Barrès and other apostles of revenge and Gallicanism. But certainly the difference between France and any other European country was chiefly one of degree rather than of kind. The Germans were exuberant over their successes in 1870 and the subsequent marvelous development of the united German empire. The Russians were busy with pan-Slavic programs designed to make Russia the most powerful state in the eastern hemisphere and the natural leader of all the Slavic peoples in

Europe. A most vigorous patriotism flourished in the naval clique in Great Britain, and no more obsessed organ was published anywhere in Europe than the bellicose and chauvinistic *National Review* edited in London by Mr. Maxse. Likewise, the enthusiasm of the Italian patriots, led by men like D'Annunzio, knew no bounds either in ambition or literary expression.

During the war the allied propaganda represented Germany as almost unique and alone in this patriotic literature and lust for world dominion, basing their assertions chiefly upon the publications of the Pan-German league and the books of writers like Nietzsche and Bernhardt. Dr. Mildred S. Wertheimer, in a recent thorough and painstaking study of the Pan-German league, executed under the direction of Professor C. J. H. Hayes of Columbia university, has shown that the Pan-German league was but a small organization of fanatical patriots, comparable to our own National Security league and American Defense society, and having no more influence over the German government than our American societies had over the foreign policy of Woodrow Wilson from 1913-1916. Even in official circles the Pan-German league was laughed at as a noisy nuisance. Nietzsche fiercely hated the Prussian military bureaucracy and could in no sense be regarded as their spokesman, while Bernhardt was simply the German expositor of the military cult common to certain classes and groups throughout Europe in the half century before the war. There was nothing unique in his book with respect to either doctrine or vigor of statement. It can be matched readily by comparable and synchronous publications in England, France and Russia.

GERMANY NO BETTER, NO WORSE

The sane view of this matter is one which makes no attempt at either a special condemnation or whitewashing of Germany. She was, in general, as bad as the other countries with respect to patriotic propaganda and national pride, but certainly no worse. Least of all can it be contended that it was Germany which gave birth to the ardent patriotic sentiments of the European states in the nineteenth century. In large part they were the product of general cultural conditions, but in so far as they came from any particular country the responsibility must be assigned to the military tradition of the French bournons, and, above all, to the traditions of military glory and patriotic pride developed in France during the period of the revolution and Napoleon Bonaparte, and revived with vigor by Napoleon III in the period of the second French empire. German patriotism itself had its birth as a reaction against the indignities perpetrated upon the Prussians by Napoleon during the French occupation following 1806. Judge Ewart presents the following statesmanlike conclusions with respect to this whole problem of alleged German responsibility for obsessed patriotism and national arrogance:—

From what has been said, the following conclusions may safely be drawn:

1. That Germany sought to dominate the world is a very ridiculous assertion.
2. That Nietzsche, Treitschke, or Bernhardt advocated world-domination is untrue.
3. That Germany desired to be able to exercise the chief influence in world affairs is as true as that the United Kingdom has occupied that position for the last hundred years.
4. Germany's desire for a strong navy was based upon the

same reasons as those which actuated the United Kingdom, namely (1) protection of coasts, (2) protection of commerce, (3) protection of colonies, and (4) diplomatic influence.

5. Of imperialism, all virile nations have been guilty. The victors in the recent war, and their friends, made the most of their opportunities. Previous to her defeat, Germany was no exception to the general rule.

6. The prose and poetry of all nations boastfully assert superiorities, and reveal imperialistic proclivities. German authors were and are as foolish as the others.

ARMAMENTS AND MILITARY PREPAREDNESS

In no other respect has there been more general unanimity of opinion in our country than in the assumption that the military preparedness of Germany was far superior to that of any other European country with respect to both the number and quality of troops and the equipment of cavalry, infantry and artillery. Germany has been pictured as the one country overrun with soldiers armed to the teeth and trained to the minute, while the other European states have been represented as but conducting feeble and imperfect defensive programs in lame and fearful imitation of Germany. Direct recourse to the facts quickly dispels this persistent and misleading illusion. The following table presents the effective peace strength of the various major European powers in 1899, 1907 and 1914:

	1899	1907	1914
Germany	604,000	629,000	806,000
Austria	346,000	382,000	370,000
Italy	258,000	284,000	305,000
France	574,000	559,000	818,000
Russia	896,000	1,254,000	1,284,000

General Buat, a leading French military expert, contends that the active French army in 1914 numbered 910,000 with 1,325,000 reservists, while the active German army he holds to have been at this time 870,000 with 1,180,000 reservists. In the decade from 1905-1914 the expenditures for arms on the part of the four major powers were the following:

Russia	£495,144,622
France	£347,348,259
Germany	£448,025,543
Austria	£234,668,407

In equipment, likewise, Russia and France were overwhelmingly superior to Germany and Austria-Hungary with the sole exception of heavy batteries. Some readers, while accepting the inevitable proof of these concrete statistics that quantitatively speaking the Austro-German forces were immensely inferior to the land forces of Russia and France combined, may quite likely assert that at least the German army was much more thoroughly drilled and much more competent in its manœuvres than the armies of the entente. To dispel this mistaken notion we may cite the opinion of Colonel Repington, a distinguished British military expert, who closely observed German manœuvres in 1911:

The writer has not formed a wholly favorable opinion of the German army, which appears to him to be living on a glorious past and to be unequal to the repute in which it is commonly held. There was nothing in the higher leading at the manœuvres of a distinguished character, and mistakes were committed which tended to shake the confidence of foreign spectators in the reputation of the command. The infantry lacked dash, displayed no knowledge of the use of

ground, entrenched themselves badly, were extremely slow in their movements, offered vulnerable targets at medium range, ignored the service of security, performed the approach marches in an old-time manner, were not trained to understand the connection between fire and movement, and seemed totally unaware of the effect of modern fire. The cavalry was in many ways exceedingly old-fashioned. The artillery, with its out-of-date material and slow and ineffective methods of fire, appeared so inferior that it can have no pretension to measure itself against the French in anything approaching level terms, and finally, the dirigibles and aeroplanes presented the fourth arm in a relatively unfavorable light. A nation which after all gives up little more than half its able-bodied sons to the army has become less militarist than formerly.

It will be noted in the above estimates that we have left out entirely the large potential army which England was able to raise when war actually came. This should be added to the already overwhelming odds possessed by Russia and France as against Germany and Austria in a land war.

NAVAL EXPENDITURES

When we turn to naval expenditures we find that here in the ten years before the war the joint expenditures of France and Russia were much greater than those of Germany and Austria, in spite of the fact that we are commonly led to believe that, aside from England, Germany was the only European country which contemplated extensive naval preparations. Here, in particular, we have to add to the Franco-Russian appropriations for navies the enormous and unparalleled British expenditures during the same period which amounted to more than those of France and Russia combined. The following tables indicate the comparative naval expenditures from 1904 to 1914:

France	£161,721,387
Russia	£144,246,513
	£305,967,900
Germany	£185,205,164
Austria-Hungary ...	£ 50,692,814
	£235,897,978
Excess of France and Russia for 10 years	£ 70,069,922

During the same period the British naval expenditure was.....£351,916,576

A common argument brought up by those who admit the superiority of preparations for war on the part of the entente as compared to Germany and Austria is that if the German preparations were inferior to those of her enemies, at least she was responsible for the aggressive system and military tradition in the western world. One could trace primary responsibility for militarism in one period or another back to the ancient Assyrians and earlier. At the time of the war of 1870 it was the almost universal opinion of historical and military experts that the second French empire was the chief concrete embodiment of the military tradition and procedure. It was the French eagerness for war in 1870 which enabled Bismarck to carry out his forceful policy in the way of unifying the German empire through a victorious war against France in 1870-71. Even if it were to be admitted, though it is obviously untrue, that it was German militarism prior to 1910 which forced France and Russia into their extensive preparations, it might be

held with equal validity that it was the militarism of the second empire in France which produced the Prussian military preparations of 1860-71. The system of military conscription originated in the French revolution, but the system of extensive armaments cannot be said to be the invention of any single modern power. Specifically, the greatest incentive to the extensive military preparations on the part of the European powers before the war were the revenge aspirations of France, and Germany's fear of being encircled by foreign enemies on account of her central European position. Second to these two major motives was the Russian desire for a strong army which would enable her ultimately to control the near east.

GERMANY'S ENCIRCLEMENT

Those who plead for Germany and her justification of a large army are certainly correct in their contention that the German geographical position was unique in that she was surrounded by powerful enemies who could combine overwhelming odds against her on both land and sea. And, as we shall see later, the events of the summer of 1914 proved that she was correct in contending that she was subject to a very real danger of attack by these encircling powers. No one could be more contemptuous of the military system than the present writer, but it is difficult to see how any fair-minded student of the situation can deny that Germany possessed better reasons for desiring a large army for protection than any other major European state.

Again, some writers have recently maintained that even though France and Russia precipitated the world war the situation which enabled them to do so was one which was forced upon them by the German military increases provided in the army bill of 1913. The assumption is that Germany initiated this policy of great military increases just before the war, and that the other states unwillingly followed her merely in terror-stricken self-defense. As an actual matter of fact no one country was responsible for the great increases in military preparations in 1913-14. They grew out of the general feeling of uneasiness and tension generated by the Balkan wars and near eastern difficulties. Indeed, the French bill providing for the great increases in the French army was introduced in the chamber of deputies before the comparable German bill was introduced in the Reichstag, though the German bill was actually passed before the French bill.

In comparing the military preparations of Germany and France it must be remembered that the German population was nearly double that of France in 1914, so the fact that the French army was slightly larger than the German at this time indicates far heavier preparedness per capita in France than in Germany.

Finally, in this connection, there is the matter of the attitude of Germany at the Hague conferences. Writers with a strong anti-German bias have contended that it was Germany and Germany alone which prevented the Hague conferences from bringing about universal European disarmament and compulsory arbitration of all international disputes. In reality nothing of the sort was the case. Germany certainly did not conduct herself during the Hague conferences as an outspoken supporter of either disarm-

ament or general arbitration, but her conduct in this respect was certainly no worse than that of either France or England. The Russian proposals for disarmament at the first conference were not made in good faith. As Count Witte has confessed, the Russian proposal that the peace strength of the various European armies should not be increased for five years was basic to his scheme of a continental alliance of France, Germany and Russia against England. He felt that such an alliance would enable the continental powers to save the money expended for arms to protect themselves against each other and they would thus be able to construct a joint navy capable of contending against that of Great Britain. The first great extension of Russian naval preparations actually came in 1898. There was also a special reason for the Russian proposal in 1899, namely, the fact that Russia did not possess resources to match the proposed Austrian increases in artillery. Further, the Russian proposal for army limitation made an exception of the Russian colonial troops, thus making the proposal unacceptable to any of the other powers. Instead of Germany alone opposing the Russian plan, all the other members voted against the Russian representative. Great Britain resolutely refused to accept any proposal for naval limitation, and while the first Hague conference was still sitting the British admiralty requested an additional appropriation of approximately 25 million pounds for the completing of new warships. At the second Hague conference the matter of disarmament was not seriously discussed, its introduction having been opposed strenuously by both Germany and France.

THE HAGUE CONFERENCES

As to the relation of Germany to the proposal for arbitration at the Hague conferences, Germany ultimately withdrew her opposition to the proposal of a permanent court of arbitration, though she did oppose making arbitration obligatory. At the second Hague conference Germany had special reason for being opposed to compulsory arbitration as England had refused to abide by the terms of the Anglo-German arbitration treaty of 1904. As an actual matter of fact the international prize court, which was the main achievement in the matter of arbitration at the second Hague conference, was really the product of the cooperative endeavor of England and Germany. Further, it must be remembered that the proposals for arbitration in the Hague conferences were not such as involved the compulsory arbitration of the major causes of war. The compulsory clauses were to apply only to legal disputes and in no sense to political disputes which usually constitute the causes of war. Hence, it will quickly be seen that the common allegation that Germany's action at the Hague conferences was mainly responsible for the perpetuation of the military system in Europe is pure nonsense. Germany was no more opposed to the plan for limiting land armament than was France, and the British were absolutely adamant in the matter of opposing naval limitations. In the very year of the second Hague conference England and Russia were parcelling out Persia between them and cementing the triple entente. In the two years before 1907 England had, during the first Morocco

crisis, aligned herself with France. In the light of these circumstances it was scarcely to be expected that Germany would show any great enthusiasm for a proposal of limitation of armaments which did not carry with it adequate guarantees of safety. The charge of encirclement seemed vindicated as never before in 1907. In short, the Russian proposals for armament limitation were not made in good faith, but were a piece of selfish and temporizing Russian strategy; the arbitration proposals in no sense covered the

basic causes of war; Germany was no more opposed to limitation of land armament than France, though she had far greater need of extensive preparations; England was unalterably opposed to any naval limitations; and Germany took as prominent a part as any major European state in bringing about such achievements in arbitration as were secured at the Hague conferences.

(The subject of Professor Barnes' article next week will be, "The Near Background of the War.")

The Dry Fight Just Ahead

By F. Ernest Johnson

PUBLICATION OF THE REPORT on prohibition prepared by the Federal Council's department of research and education has called forth a variety of comment and criticism. It will, of course, have to stand on its own feet, but that means that it needs to be read in order either to be judged or used. Despite the extraordinarily fine treatment accorded it by the Associated Press and many of the newspapers, there has been general complaint that papers of wet sympathies played up in a misleading way those portions in which they found satisfaction. This was quite unavoidable and not unanticipated. It is the price we have to pay for freedom of the press—particularly when dealing with a subject about which frankness has been lacking over a period of years. I know of no other way to deal with partisanship in the public press than by persistently exposing all the facts to public view.

A SIDELIGHT ON THE PRESS

Incidentally, the tendency to run the report through a wet publicity sieve is an interesting commentary on our findings with reference to newspaper opinion. Our survey indicated that the majority of the newspapers throughout the country are favorable to prohibition; our publicity indicated that the papers of widest influence have an anti-prohibition slant. Here is another reason for emphasizing the importance of opposition sentiment in our great cities, for its influence is quite out of proportion to the number of individuals whom it represents. The conclusion is unescapable that prohibition is not secure until these great central agencies of news distribution and opinion making have become friendly to the law.

Perhaps I may be permitted a word of protest against a tendency, due in large part to the exigencies of publicity in handling copyrighted material, to give to the report a personal character. It is in no sense an individual document, but the official, formally authorized report of the Federal Council's department of research and education. It is the result of many months of study in which a number of people have participated, including statistical investigators of exceptional equipment.

One of the most impressive features of the week's publicity accorded the report was the difficulty which many church people, constituents of the Federal Council, had in reconciling a frank statement of facts as we found them

with the Federal Council's well known policy of supporting prohibition. We were besought by letter, telegram and cable to state whether the council had changed its official attitude on this question. It has been strangely difficult to explain that although we had adopted a definite policy with reference to a great social problem we could, nevertheless, conduct a research project with reference to it unbiased by such commitment, in order to make possible a more intelligent approach to the problem by the public and by the churches which we serve. It may be worth noting that the discussion which the report has precipitated has already led to a new affirmation of policy on the part of the Federal Council with reference to independent research and a new emphasis upon the distinction between pronouncements of policy and announcements of fact. The Federal Council stands committed to the maintenance of a research organization which shall be in no way hampered in reporting the findings of its authorized studies.

GRATIFYING RECEPTION

On the whole a surprisingly favorable reception has been accorded the report so far as may be judged from comments that have reached the office. This fact may presumably be taken to indicate a growing readiness on the part of church people to have this subject, upon which they are so strongly committed, dealt with in a factual way. This is not intended to minimize the importance of hostile criticism, most of which, however, came from people who had not read the report but who were stirred by newspaper accounts of it. It is probably safe to say that had such a report been published two years ago it would have brought a storm of protest from many who now accept it with equanimity if not with eagerness. This change in attitude is perhaps the most striking single fact that publication of the study has brought to light. The way in which the report has been received by the officers of the Anti-Saloon League is significant and gratifying. While not approving of all its findings they have accepted the report itself as a challenge to the churches—precisely what we intended that it should be.

I have been asked what I consider the hot spots in the entire situation which the report depicts. My answer is that there are four, and they may be quickly stated.

Foremost among them is the fact of an unfavorable

trend in the statistical data that has persisted since 1920, notwithstanding a multitude of evidences of the benefits of the prohibition regime as compared with the state of the country eight or ten years ago. One does not need to be a pessimist in order to avoid a baseless optimism. The disquieting trend as shown by many social indices cannot be brushed aside as due to a weakening of enforcement efforts. There has been much confusion on this point. The favorable showing in 1920 and 1921 was quite clearly due, not to superior enforcement efforts, for there were none that merited that description, but to the absence at that time of a strong, persistent, well financed movement to nullify the law. Such a movement we have now become painfully familiar with. It is in the nature of a "counter revolution" which was not anticipated in its full proportions by the leaders of the prohibition movement and to deal with which no effectual measures have yet been brought into play.

Merely to state this situation throws into relief the second major aspect of the situation, namely, that a demonstration of federal enforcement has still to be made and, hence, any modification of the Volstead act in the direction of "liberalizing" it would be abandoning a great experiment in an inconclusive stage. Such lamentable event is brought measurably nearer with every day that the meddlesome hands of United States senators are allowed to hamper the administration of the law under General Andrews.

Thirdly, we must face the fact, now becoming increasingly evident, that federal enforcement at best has definite limitations, and that unless the nation is prepared to grapple much more effectively with the liquor traffic in its local aspects, through state and municipal officers, we may yet witness a nullification of prohibition for which the federal government cannot be held responsible. This is not a prediction; it is an earnest caution.

Finally, it is now clearer than ever before that legislation of any sort, and force from any quarter, are ultimately powerless in the face of a persistent effort on the part of great numbers of citizens to violate the law. *The nation must cure itself of the will to violate the law.* This is the most vital fact of all.

COOLIDGE AND PROHIBITION

What, then, is to be done? The first requirement is obvious and relatively simple. It is to capitalize the personal popularity and leadership of Calvin Coolidge for a galvanizing of the law enforcement regime. The President and his secretary of the treasury must be made to feel that the American people want something more than a "business administration" and a progressive reduction of taxes. But, as a matter of cold fact, *do they?* If so, Washington has had no clear impressive evidence of the fact. If the moral nerve of the nation were as sensitive as its financial nerve it would not be necessary for some of us to write tiresomely about prohibition enforcement.

But when the political requirements of the situation have been met the most serious and difficult task will still remain to be done. This is the task of fundamental moral education. No one person is competent to outline an ade-

quate program, but I am going to make some suggestions that at least have the merit of being immediately practicable. Moral education, from the point of view of temperance and prohibition has obviously two phases—character education in the individual, and training for the practice of citizenship. The one is individual, the other social, and they are complementary.

The former phase of the task means much more than teaching the evils of alcohol. That is best done in the physiology class. The old pledge signing scheme is now discredited by educators as ineffective and, at best, likely to produce something less than a rugged moral attitude. What is needed, and what our study showed to be strangely lacking in our present programs of religious and moral education, is a balanced program of character training from which temperate living will naturally and normally flow. It must be positive rather than negative—not a goblins-will-get-you proposition, but an adventure in morally efficient living. It must be related to the total living pattern, not confined to one set of acts or indulgences. It must be reasoned, not resting on the taboos of conventional morals. Its appeal must be to voluntary self-discipline, rather than to compulsion or moral intimidation.

SELF-DISCIPLINE

The last point is one of much importance just now, particularly in the colleges. Some of our finest students remain quite indifferent to prohibition because they have continually encountered efforts to put it over on them by sentimental appeals or by compulsion. One clean-cut young fellow reported a recent lessening of drinking in a great university due to the tightening of discipline. "You see," he added, "you can't exactly tell the dean to go to hell!" The implication was clear that nothing was being accomplished in the realm of motive, where permanent character changes must focus.

Whether we like it or not, we have not by passing laws placed drinking in the category of crime. That cannot be done by force or intimidation. It must be done, if at all, by reason, based on respect for opinions and attitudes that differ from our own. Hence we must approach the citizenship phase of this task by the discussion method, by appealing to voluntary cooperation in a social undertaking that is worth while for its own sake and not just because it is the law.

The virtue of obeying laws just because they *are* laws is one that is fast falling into a place of minor emphasis. The whole spirit of the times is against it.

An eminent American churchman and educator, a leader in the Protestant Episcopal church, has recently declared himself as opposed to "all resolutions calling on Christians to obey law and order, on the ground that it has been the custom of the blessed saints frequently not to do so whenever they deemed rebellion wise and necessary." A well-known American publicist said to me not long ago that since prohibition had been very wrongly placed in the constitution where it was beyond legislative repeal, it becomes the duty of the dissenter to defy it! Pretty strong sentiments and startling enough, let it be admitted. But if men of influence talk that way, multitudes are bound

to act that way. To invoke again the well worn dictum of Cleveland: "It is a condition we face and not a theory."

In our educational efforts we must, therefore, patiently review the whole process by which national prohibition was adopted, discuss frankly the reasons for it, moral and social, and reexamine the principles involved at every step of the process. We must appeal to the sense of group loyalty, individual responsibility for the social welfare, and good sportsmanship in falling in line with a decision of the popular will.

NEW LEADERSHIP NEEDED

This is going to require patience—uncommon patience. It will require, I fear, also, a different type of educational leadership from any that the prohibition movement has hitherto developed. There will be many reverses. Some persons can never be won to prohibition, and if it violates their moral scruples, as it does in some cases—ministers among them—then they must be respected and given freedom in their dissent provided they accept the consequences which society has prescribed. But I believe the vast majority of those who now look askance at prohibition will yield to this kind of approach.

For the churches this probably means, on the whole, less corporate political activity, less identification with specific programs and, most of all, with personal candidacies, and more emphasis on educating the conscience of the individual. There is a growing demand, it would seem, that the churches as such play a smaller part in politics, and that Christians as such play a much larger part—and a vastly more intelligent part.

Of specific measures, a number at once suggest themselves. There are the forums, many of them, scattered all over the country. The recent newspaper publicity given to prohibition offers a fine opportunity to have the subject discussed this fall and winter. But would it not be well if an effort were made to secure not just a balanced partisan presentation by a "pro" and a "con," but a scientific setting forth of the subject as a social issue? One of the country's most prominent and able lecturers on social problems has decided within the past fortnight to add to his repertory a scientific, yet popular, lecture on prohibition. It is a good precedent.

OTHER MEASURES

The learned and professional societies—and, in particular, the National Conference of Social Work and the American Sociological society—should give prominent place on their programs and in their literature during the coming year to the discussion of prohibition from the practical point of view. Trade associations, Rotary and Kiwanis clubs, and similar bodies might render an important service by discussing the social consequences of prohibition and the practical implication for responsible citizenship of a national policy that is still struggling to establish itself in the mind and habits of the people. These groups will not all reach the same conclusions, but what of that? It is not resolutions, or even preachments that we want, but serious thought and honest inquiry.

Physicians can render a service by ceasing to think of prohibition, as so many of them do, simply as a means of

circumscribing their professional freedom, and by facing it as a social policy to be appraised in the light of its results. Lawyers, too, generally look at the question abstractly. The bar associations might contribute much of value by giving more practical consideration to the problems of legal administration which prohibition presents, addressing themselves to their solution. An ounce of program is worth a pound of criticism.

I would like to see a much more extensive movement in our social clubs, many of whose members are hostile to prohibition, to stand by in sportsmanlike fashion and give the government a chance to see what it can do. Observance of law is vastly more important than enforcement.

There is a chance for everybody to get in on such a program. How many will do it? The fate of prohibition may depend upon the answer.

Peace in the Pacific

By Clifford Manshardt

(Scene in the smoking saloon of a trans-Pacific liner.)

"I can open."

"Raise you five."

"I'll see you; raise you ten."

"Good Lord, when will those—missionary kids quit their yowling. There sure are a mess of them aboard."

"Well, no wonder; they say the mission boards pay a hundred dollar bonus for every child—why not?"

"What makes that—Chink so slow with those cigars? The officers on this boat certainly know nothing about handling Chinks. You can't treat a Chink like a white man. Lay right on them, that's the only way to get along with those birds."

"Who opened?"

"Give me three."

"You know we Americans have got to keep a mighty close eye on the Japs. They're a mighty cunning lot."

"Cunning hell! Ten Japs together can't measure up to one white man. No brains," and the speaker tapped his forehead significantly. "You never saw a Jap yet that did anything worth while unless a white man told him how to do it."

"I pass."

"And speaking of missionaries, do you know that the—Y. M. C. A. is responsible for all this bolshevism in China? Believe me, we watch them in Japan—none of that revolutionary stuff there. In Japan we business men keep an eye on things."

"I'll see you."

"Penang a pleasant place to live? No, the Indians are spoiling it. They're a dirty lot, and they're getting too cocky. An Indian doesn't amount to anything, but it's a d— hard job to keep him in his place."

Peace in the Pacific! It may be near, but not as long as American business men with an exaggerated ego and a super-exaggerated racial consciousness persist in helping each other deepen their rooted prejudices and nourish that type of patriotism which can have no other end save war.

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Preaching in a Pinch

By Edgar DeWitt Jones

CHRISTY MATHEWSON wrote a book some years ago entitled, "Pitching in a Pinch." Every patron of the great national pastime who read that book enjoyed it thoroughly. It is a captivating study of the baseball pitcher in time of crisis. Preachers should find this book stimulating and might profitably give it a place in their libraries along with the classic volumes of the Yale lectures on preaching. The preacher and the baseball pitcher have more in common than might be suspected. Both, for instance, are pivotal factors in their respective fields. They are in the "spotlight" of grandstand and pews respectively. Win or lose, they are in the public eye. Both have their "off days" when success is elusive and failure pursues them relentlessly. Both are "wild" at times and the enemy "gets on" to their curves.

FIRST FIVE MINUTES

To an experienced fan the pitcher indicates in the first inning whether or not he is fit and in fettle, and occasionally it happens that the first ball he pitches gives his condition away. A repetition or two of this weakness on the part of the pitcher, and from the bleachers and grandstand there are cries of "Take him out;" "He's not right." The first five minutes of the sermon usually tells the story of the preacher. The wife of an able American preacher says that she can tell whether her husband is "right" as soon as he has uttered a half dozen sentences of his sermon. Sometimes she can tell his fitness by the very attitude or posture of his body in the pulpit, and especially by the movement of his hands.

To be sure, a pitcher occasionally has a bad inning and recovers and recoups his fortunes, finishing in a blaze of glory a game that began in dismal gloom. Some pitchers are famous for that sort of thing. A bad beginning is usually with them a good ending. They work best under difficulty. Occasionally the preacher duplicates that experience. He begins the sermon hesitatingly, is not sure of himself, stammers, repeats himself, apparently is on the verge of failure, then suddenly as if just finding himself he gathers strength, gradually masters himself and his theme and brings the sermon to a close with a climactic effectiveness.

LACK OF CONDITION

The causes of a baseball pitcher's lack of condition are sometimes obscure and difficult of diagnosis, and again they are more or less apparent, and readily explained. Imprudent eating is a foe to first class condition. At the height of the baseball season last year a famous pitcher who is very fond of ice-cream ate three maple nut sundaes just before he went into the box. He pitched two innings and retired ingloriously, charging the same to refreshments enjoyed just before the game. Most successful pitchers eat no midday meal when they are scheduled for duty, or if at all they eat sparingly. Perhaps more preachers have been "benched" because of over indulgence at the table

than for any other reason. It is the exceptional preacher who can be clear of mind and ready of speech immediately after a heavy meal.

Once there was a preacher more noted for his love of good cooking than for his able sermons, who said, in explanation of his rather prodigious appetite, "I eat all I want and preach all I can." Lyman Abbott used to go into the pulpit after a breakfast of tea and toast. Jowett was a light eater. Beecher watched his diet. Now and then it happens that a superb pitcher with all kinds of speed and puzzling curves, is handicapped for lack of common sense. One such shot across the skies of baseballdom some years ago like a splendid meteor which after a fiery flash disappears. Just so have there been preachers of remarkable gifts who were so lacking in ordinary common sense that their careers were blighted early and tragically.

Pitchers have a habit of working out of the "hole" into which they have been dropped by a bonehead play or lack of support from the in or outfield. To extricate himself from such a "hole" and save the day for his team is one of the most difficult trials a baseball pitcher meets, but is one that is successfully met every day in the season, not once but many times. A crisis like this brings out all the athlete's reserve power. If he loses his temper or relaxes his vigilance it is "the showers" for him.

MEETING THE UNEXPECTED

The preacher, too, is sometimes handicapped by unexpected and untoward events. Possibly the choir sings an inappropriate selection just before the sermon. Perhaps the ushers blunder in the business of seating the people. Maybe a deacon offers an unedifying prayer, a child persists in crying and is not carried out. Or the preacher is a victim of a too laudatory introduction by a brother minister. In the best regulated congregations things of this sort will occur. It is a test for the preacher, how to extricate himself from an embarrassing position, conquer hostile influences, and create an atmosphere conducive to a receptive hearing. It is difficult but it is done, every Sunday, and by a host of preachers. Sometimes the preacher saves himself and the sermon by a happy remark, an apt quotation or a clever rejoinder. Sometimes he succeeds by sheer force of will power and the abandon of himself to what some of us continue to call "the divine current" because there is no better term to describe the miracle.

Occasionally a pitcher fails and must give up, but his failure is compensated for by the heroic work he does to make good. He retires from the game with honor because he fought a good fight. Preachers fail in the sermon sometimes, but fail nobly and with a kind of glory. Dr. Joseph Fort Newton refers to Dr. Gunsaulus as making a "gorgeous failure" of a sermon before a notable gathering. "Gorgeous failure"—that is the way to fail when fail the preacher must.

Once or twice in a lifetime a pitcher pitches a "no-hit game." He does not know just how he does it. He only

knows his pitching that red letter day is a mystery to the batters and that they cannot "find" the ball. Occasionally a preacher rises to the heights of power in sermon delivery for which he can find no satisfactory explanation. Everything is right for him. The audience is responsive. His mental faculties are clear and working fast. His whole being is a medium, a channel, through which without obstruction there flows a stream of preaching power. He cannot completely understand that power. He only knows he has it and the knowledge is sweet. It was said of Beecher that his sermons were of three types: First, just good, ordinary sermons; second, sermons that were very considerably above the average, and third, sermons in which he soared to sublime heights, sermons that his hearers never forgot because they were simply magnificent and because the preacher was inspired as a prophet of the Most High.

There is still another parallel between the pitcher and the preacher. The chief vocation of a baseball pitcher is pitching. There is other work for him to do, of course. He must take his turn at the home plate, and serve his team at the bat. Sometimes he wins his own game by his successful use of the "stick," bats out a base hit, a three-bagger, and occasionally a home run. It is all to the pitcher's advantage if he is a good batter and a speedy base runner, yet he might be successful at both of these arts and

still be a failure if he fails as a pitcher. A pitcher who cannot pitch is useless. Likewise the preacher's ministry reaches beyond the pulpit. There is the ministry of visitation, and too much cannot be said for the fine art of shepherding souls. There are also the opportunities and duties of an administrative character. These are often exacting and varied. If the preacher serve well in these fields his ministry will be the more creditable and the stronger thereby. Yet if he fail as a preacher, great is the failure thereof. The chief business of a baseball pitcher is pitching, and that of a preacher is preaching.

And "finally," to use the blessed preacher word, when a pitcher is out of form and losing the manager takes him out of the box and replaces him with another pitcher. There is nothing else to do. He has had his opportunity and could not use it. Thus often, but not always, the new pitcher saves the day for his team. As yet no such relief for weary, unfit preachers and apprehensive audience has been devised. Possibly some day the larger churches will carry a staff of preachers sufficient to meet such an emergency, or better still prevent it. But until that time comes there is nothing for the preacher that is not "right" to do but bravely go on with the sermon. Yes, come to think of it there is something he can and should do under such circumstances—make the sermon short and sit down.

British Table Talk

London, September 18.

THIS WEEK the Daily Express began a series of articles by celebrated writers with the general title "My Religion." Mr. Arnold Bennett was the first to write. Here is an opportunity of testing how far the alert journalist can rely upon religion as an attractive theme. As a matter of fact I learn

on enquiry that the circulation at once went up by 50,000 a day, no mean addition in September for even so popular a paper as the Daily Express. One newspaper-seller reported to a friend of mine, that he has sold 150 of this paper as against 80 of its great rival. Such evidence confirms the belief that religion is not a dead subject even for that section of the press which thinks much of the man-in-the-street; but it must be remembered that such a man is more anxious to read Arnold Bennett on religion than the archbishop or the president of the free church council. He thinks he knows what the archbishop will say; but if a man has won a hearing on other grounds, he is eager to know what this man thinks of God and eternity. It is unreasonable in one sense; there is no reason why we should expect that things which are hidden from the wise and prudent, should be revealed to Mr. Arnold Bennett; but here is a keen observer living very much in the heart of this modern scene, and very much like one of ourselves, what does he think about it all? Only this must be added; there is no reason to suppose that if Mr. Bennett wrote upon bridge, or a security pact, or prohibition that he would send up the circulation of a paper by 50,000.

* * *

R. K. Evans

No one who has followed the history of missions in China during the last decade and a half will need to be reminded of the work done by R. K. Evans of Peking. That work broke down his health, and since 1923 he has been at home. On Sunday last he went out alone to bathe on the closing day of his holiday near Barmouth; and he was drowned. It is doubtful whether he could ever have returned to China, and he had

resigned his office under the L. M. S. But he had served as an assistant master for one term at Oundle, one of our great schools, and he was looking forward to taking up this work again in September. Meanwhile, he was writing upon missionary work, and upon China, to which his eager and noble heart had been given. "R. K." spent himself for China; during the war he returned to act as chaplain to the Chinese labor battalions, and it was he who erected near St. Etienne a monument to the Chinese who did not return; he had it built in the Chinese style of architecture, and meant it to be a place "for ever China." He was one of the leaders of the Shanghai conference in 1922 and it was his lot to steer the conference through many stormy waters. The Chinese loved and trusted him. He was never the western Christian tarrying among a strange people; he was one with the Chinese and it was in no small degree due to him that in Shanghai in 1922 the Chinese church came to know itself and its task and a new chapter began in the story of the Christian people. But he could not save himself. He had a severe illness after the strain of those days and he was ordered home and quiet, and as it has proved, his work in China was done. In a few years he did an abiding work. Many years ago now I remember a glorious day in Oxford spent with R. K. Evans and Willie Pearson. Morning at Mansfield, afternoon and evening tramping to Boar's Hill and the little chapel there! Pearson died last year in Italy; he was called "the best loved man in India;" Evans died last Sunday; certainly one of the best loved men in China. Both of them won their place through the gift of radiant personalities first to their Lord, and then to his people in India and China. Many unfading memories come back at such a time. Days in camp, and in the glad morning of our free church fellowship in which "R. K." took his place. Days of "fresh air in the rain and the sun," days of uproarious mirth lit by the glow of a triumphant faith, days in which it seemed as if the city of the redeemed had already descended! And in the heart of these memories this eager, impetuous, gallant soldier of Christ! He was only 45, when he died; but China in these latter days has had no truer lover than this man.

Two New Ministries Begin in West Central London

On Sunday last, September 13, two new leaders began in the center of London, and everyone who loves London will wish them a good fight and much joy in their service. The Rev. A. D. Butler is the new head of Whitefields—the central mission of the Congregational churches in Tottenham Court road. This was the mission which Silvester Horne started under the London Congregational union. Mr. Butler comes from a large church in the Harrow road, where he has done a remarkable work; to great gifts as a preacher he joins a strong and deep interest in the psychology of religion. It is a sign of the times that the man selected to lead a great enterprise in central London should have a definite concern in the psychology of religion. His first Sunday was given to a reiteration of the great fundamentals of Christianity. "The kingdom of God," he said, "is not built upon our sub-consciousness, it is not built on our better selves." It is built through the agency of history but upon one foundation, Christ. . . . In the West London mission, which had its origin in the bold and epoch-making ministry of Hugh Price Hughes, Mr. Ream began on the same day his term of service; there he succeeds Mr. Rattenbury. He declared at the very outset that his theology would be "broad, catholic and tender-hearted" as was the theology of the early Methodists. He too bade his hearers remember that a true Christian had for his life interest the kingdom of God. But the question was not whether the kingdom of God was an interest big enough for us, but whether we were big enough or fit enough to work for it. He asked whether the friends of the church had a loyalty which could be relied upon. If they had, it did not matter in the long run what its enemies said or did.

And So Forth.

The news is published today that Mr. Saklavalala is not to be permitted to visit the states. This is recognized to be a matter for America to decide; but it is generally felt that no one is likely to gain more from this action than the communist M. P. himself. He is enjoying just now a large amount of advertisement without any charge; and he is not in himself a very important or dangerous person, so long as he is allowed to speak. . . . Mr. Austen Chamberlain is back again from Geneva; today he addresses the Chinese association. . . . Sir John Jordan was buried yesterday in the presence of a large company of the Chinese and those who have an interest in China. That country had in him a true friend, who proved his good will through years of service; it is due to his memory to recall the help he gave in the attempt to set China free from opium. To missions he was always a good friend; a northern Irish Presbyterian, he showed a deep sympathy with all the societies, especially, perhaps with the L. M. S., which he had known since childhood. . . . Mr. Basil Mathews has a letter in the Times, calling attention to the lack of representatives of youth at Stockholm. There is to be a conference of the Y. M. C. A. at Helsingfors to deal with the problems at youth, at this a large number of the delegates are to be under twenty years of age. Certainly Stockholm was a conference of the middle-aged and elderly, though not, I believe, a conference, forgetful of youth. . . . A Labor member has displaced a Conservative at Stockport; the Conservatives will discover more and more clearly that Labor was not crushed at the last election and Liberalism is not by any means negligible. Roughly, at Stockport out of every hundred voters 37 were Labor, 32 Conservatives, and 31 Liberals.

EDWARD SHILLITO.

The Book World

The Frontier in American History

THROUGH THE WORK of Professor Turner and others students of American history have come to realize that in the extension of its frontier civilization America has passed through one of the most distinctive and fascinating phases of its history. It is therefore with more than passing interest that one hails the appearance of Frederic L. Paxson's HISTORY OF THE AMERICAN FRONTIER (Houghton, Mifflin, \$6.00). The author undertakes for the first time to give a complete history of the frontier. His survey begins with the colonies as they were on the eve of the Revolution, and carries his story right through until the time of the official closing of the frontier approximately a generation ago. He realizes that frontier history concerns much more than the fortunes of the frontier itself, but that it is interwoven into the contemporaneous history of the older seaboard colonies, and needs to be understood for any proper understanding of the development of American national life as a whole.

As reflected in this study Professor Paxson's interest seems to be political rather than social or religious. One interested in the social and especially religious phases of the subject must reconcile himself to very condensed and rather conventional treatment of these phases of frontier life. It is probably on account of the political character of the study that the popular attractiveness of this volume is considerably impaired.

In all frankness it must be admitted that this book makes heavy demands upon the reader, and is not likely to sustain his interest unless he comes to it with considerable knowledge of or fondness for the political aspects of American history. Much more color could have been given to this work by more generous reference to the part played by frontier builders and to distinguishing characteristics of frontier life. These of course are not ignored, but are subordinated to the less human aspects of the subject.

The writer is thoroughly conversant with his subject. His reading has extended into many bypaths of historical investigation. His

bibliographical references are illuminating as a guide to the viewpoint from which writers have approached their respective studies. His judgments on controverted themes are well matured, and show evidence of open-mindedness and a genuine desire to present the truth at all costs.

The work as a whole is very informing. Scarcely a sentence can be dispensed with, as the medium through which some fact is added. Perhaps this is the greatest weakness of the book. Fewer facts and more literary amplification would have added greatly to the readableness of the volume. One cannot turn from this work without wondering if an encyclopedic information is not an obstacle to a popular interest in and appreciation for history. This criticism is difficult to restrain when one considers how thoroughly heroic and romantic has been the life of the American frontier. We seem yet to need a more social interpretation of this great phase in our civilization.

P. G. MODE.

(Professor Mode's own interesting contribution to the study of the history of the frontier, in his recent volume "The Frontier Spirit in American Church History" gives assurance of his familiarity with the field and of the value of his opinion of a book dealing with it.)

Varied Cargoes

IT IS NOT QUITE an autobiography—Dr. George A. Gordon's MY EDUCATION AND RELIGION (Houghton, Mifflin, \$4.00)—but it contains the more essential elements of a biography. It gives an informal and desultory record of the events of a life most of which has been occupied with a forty-one-year pastorate of the Old South church in Boston, and casual comments upon a variety of topics from athletics to democracy. Especially interesting are the reminiscences of his Scottish boyhood, his experience as an eighteen-year-old immigrant, and the transition from the austerities of his ancestral Scotch Calvinism to a more liberal and lovely faith. It gives

an intimate view of a rich and wholesome personality, especially in its lighter moods. One would need to read, say, "Ultimate Conceptions of Faith" to realize the tremendous intellectual power of the man who is here revealed as a wise and genial preacher.

THE CREATIVE WORK OF JESUS, by Daniel Lamont (Doran, \$2.00), gives an interpretation of the place of the cross in the plan of redemption. Its point of view may be gathered from such statements as: "The validity of Christian experience obviously depends upon the trustworthiness of the New Testament record concerning Jesus. . . . People who find contradictory pictures of Jesus in the New Testament are certainly not the people to give us the true picture of him today. . . . We accept the trustworthiness of the apostolic testimony concerning Jesus. . . . The living core of faith does not vary. . . . This mental attitude of Paul is the authentic Christian attitude." Combining literary excellence and mystic fervor with these very definite presuppositions, and containing occasional exquisite expositions of liberal spiritual attitudes, this book leaves one at the end wondering just what the author does really mean. Apparently the effort of the author is gratuitous, in the main, since the man of scientific point of view is today raising the funda-

mental question as to the validity of the very presuppositions which are so lightly made in this book, and the traditionalist admitting the presuppositions will not find many new ideas.

I am late in mentioning Dan Poling's *THE FURNACE* (Doran, \$2.00). At the worst I should have reviewed it at once when the author, disguised as Rev. Daniel A. Poling, was elected president of the United Society of Christian Endeavor in succession to Dr. F. E. Clark. This is a novel of the steel strike and of the Interchurch World movement. It is good that some one has the courage to maintain that the Interchurch, even if it failed, had in it a quality of high idealism that made it more honorable than most successes. It is also the story of three men who came out of the war not crushed or embittered—as in "Plumes" and most of the other novels of post-war attitudes—but consecrated to high tasks. This marks it, I should say, as essentially not a realistic work in spite of the apparatus of realism, not to say melodrama, with which the action ends. It might film well—be that praise or blame. But all in all, I think it a fine, vigorous piece of fiction, with a genuine idea worked out with first-class technical skill.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Baptists and Congregationalists

Editor THE CHRISTIAN CENTURY:

SIR: In a recent article in *The Christian Century* entitled "Prejudices," while painting the broad contrasts between different groups, I used some such expression as this: "Ask a Baptist if he believes a Congregationalist will enter heaven." This statement has met with vigorous opposition from the Baptist household of faith. I am glad this opposition has appeared and it is cheering to know that Baptists have no such ideas. I hasten to correct this error in the best faith and happiest spirit, for I would not promulgate untruth nor pass on the wrong impression. I am instructed at considerable length, by one able Baptist divine, in the theory of that denomination, the details of which I shall not endeavor to elucidate lest I might miss the mark.

I have too many excellent friends in the great Baptist denomination to be willing to allow a misleading statement to go uncorrected and therefore embrace this opportunity to pass on the word of my correspondent to the effect that, of course, all good Congregationalists will enter heaven. Denominational names and divisions are certainly unfortunate. And now since Baptists and Congregationalists are to be together in heaven why should they not be on earth? Is it easier for a Congregationalist to enter heaven than to enter a "Baptist" church? Dr. Fosdick seems to have the answer in "inclusive membership." Our practices, whatever our theories, should make for inclusiveness, and party names should have real significance or be discarded.

Pittsburgh, Pa.

JOHN RAY EWERS.

An Incident in Berlin

Editor THE CHRISTIAN CENTURY:

SIR: I am at present the Frank Howard fellow from Boston university school of theology, and have just arrived in Berlin for a year of study. There is supposed to be an interdenominational church for Americans in Berlin. The pastor is a young man from Princeton theological school. While he was on vacation this month I was asked to preach. I did so, and immediately after the service was asked to conduct the service again the following Sunday, and I consented.

But a member of the congregation wrote to the pastor that the doctrine preached on the previous Sunday was not sound, and quoted, as best he could, some unsound portions. The pastor immediately wrote to a member of his pulpit committee stating that such "disrespect" should not be allowed in their

pulpit; "disrespect to our Lord and Master." Consequently I was waited upon late Saturday afternoon by a Mr. Haig, treasurer of the church, and head of the British and Foreign Bible society in Berlin, who quizzed me relative to my position, discovered that I was quite sympathetic with Dr. Fosdick, and asked me either to preach a doctrine suitable to them on the morrow or not to preach. I outlined my thought for the morning's sermon and left the decision with him. Eventually I was requested not to preach, and in place of the sermon Mr. Haig read a sermon from the writings of an English bishop.

Thus has the intolerance of the fundamentalist grasped the reins, even in Berlin, where of all places American pulpit virility should be felt. I am not troubled about my own orthodoxy, or about the stigma of exclusion from a pulpit, but I am seriously troubled about the condition which prohibits a free and an honest pulpit in a great university center, especially when it is representative of American church thought. There will be here this winter, as every winter, a great number of students, men and women to whom we very much need to preach a great message, and yet we have here a church which will close its pulpit unless the preacher will definitely state that he accepts the old position in its entirety, literalism with its attendant evils.

Berlin, Germany.

EDWIN P. BOOTH.

A Mission to Britain?

Editor THE CHRISTIAN CENTURY:

SIR: During recent months I have noted repeated reference in your columns to the alleged fact that we are some two generations behind England in the matter of adjusting our religious thinking to the assured results of scientific investigation. With that thought in mind I went recently to listen to a noted English interpreter of religious truth. He devoted what was otherwise a perfectly good Sunday morning hour to an attempt to prove that all of the results of modern scientific research had tended to prove the literal truth of the story of creation as told in Genesis, both as to method and order of creation. Apparently he needed such an assurance for his own religious faith or felt that we did.

The incident would probably not be worth relating, except for the fact that this man's books have sold by the tens of thousands in America and are accepted by preachers in the United States as a sort of second Bible, and that he is engaged in interpreting English thought to America. On the occasion in question he had in his audience many young people and others from many different states. Now my question is this, How do they get that

way, and should we not organize some sort of a missionary society to explain to our British brothers that our religious faith will not be permanently wrecked, even if they are not able to prove for us the scientific accuracy of the first chapter of Genesis?

Lynbrook, N. Y.

JAY S. STOWELL.

THE SUNDAY SCHOOL

Lesson for October 12. Lesson text: 1 Cor. 13:1-13.

The Gospel of Love

WE ARE TRYING to solve the problem of how Paul was able to build a strong church for Jesus Christ in such a city as Corinth. Baffled by the difficulties of our day we search his writings to see how he appealed to them. Rome received him; Corinth yielded to him; Ephesus adored him. How did he do it?

When we want to find the inner secrets of men or women we read their letters. Luther is found in his "Table-talk." Walter Hines Page is revealed in his "Letters." Mark Twain is not fully understood until his letters are opened to us. Eagerly we seek access to these confidential, intimate and heartfelt expressions of great people. The letters of Paul permit us to see him. He never dreamed that these epistles would be published and made the basis of doctrinal disputes in great church conventions. Half of their charm is found in the frankness, the freedom and the personal touches which characterize them. In the letter before us he is writing to the new Christians of Corinth, to the men and women carved by his own hand out of hard heathenism—out of heathenism with all its lust, hatred and sordid selfishness. To them he writes about "Love" and his letter becomes his masterpiece.

Love becomes, under his inspired touch, the greatest thing in the universe. The Greeks always loved oratory. All nations adore the orator, but with the genuine Greek the orator took first place. We still admire oratory. Ramsey MacDonald could come to America and speak every night for a year at one thousand dollars a night. I have heard both Lloyd George and Mr. MacDonald and I am Greek enough to say that they are worth more than that. It is the unselfish love of a worthy cause that makes an orator. Without love the speaker is but sounding brass, a beaten drum. Patrick Henry, Daniel Webster, Lincoln, Garrison, Beecher and such men have been saved by their devotion to noble causes.

Knowledge has charmed many besides the Greeks, although they gave us a beautiful example of reverence for truth in Socrates, Plato, Aristotle and their kind. Knowledge is power,

and today as never before the colleges and universities are crowded with eager students. But even knowledge without love is dangerous and potentially harmful. "Banker's Row" in the Ohio penitentiary is filled with bright, but godless, men. Knowledge without love is nothing.

Faith is one of the greatest virtues. Vision and enterprise, working harmoniously with God's laws, are magnificent. Deserts blossom, bridges leap across rivers, tunnels plunge through mountains, diseases yield to treatment, new lands appear, new inventions come to make life easier, cities develop overnight, men fly like birds, boats dip into the deep sea, voices sound to the ends of the world, new systems of stars and suns ride into view. Vision is much, confidence in God's law is much, but love is infinitely greater.

Philanthropy is always admired. In the middle ages the giving of large sums for the poor was the measure of greatness and goodness. Today we see it on an enlarged scale. Never were such millions given to missions, education and the church. But Paul says that even this, without love, is valueless.

Martyrdom has always challenged us. To see a man give his body to be burned for a cause, this has stirred us as the noblest thing possible. But, unless the motive be love, it is nothing. Thus Paul takes oratory, knowledge, faith, philanthropy and martyrdom and shows how even these highest traits are as nothing when divorced from love. Love is the master motive; love glorifies whatever it touches; love is the fulfillment of the law; love is likest God.

Then he shows what love will suffer, what it will endure, how it will serve, how it will behave, how it will always be unselfish, how it will survive when everything else fails. Greater than faith, greater even than hope, is love.

No wonder we would ask, "How may we obtain this priceless gift?" It is imparted by Jesus; it is his supreme gift. God is love; Jesus caught love from his Father; he bestows love upon his true disciples. There is no other way.

JOHN R. EWERS.

Contributors to This Issue

HARRY ELMER BARNES, professor of historical sociology, Smith college; author, "Sociology and Political Theory," "The New History and the Social Studies," etc.

F. ERNEST JOHNSON, executive secretary, department of research and education, Federal Council of Churches of Christ in America. This is the conclusion of a series of articles dealing with the prohibition situation in the United States.

EDGAR DEWITT JONES, minister Central Christian church, Detroit; author, "The Tender Pilgrims," "When Jesus Wrote on the Ground," etc.

CLIFFORD MANSHARDT, missionary in Bombay, India; former editor Religious Education.

STANLEY HIGH, assistant secretary, Methodist board of foreign missions; author, "The Revolt of Youth," "Europe Turns the Corner," etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Canadian Presbyterians Have Many Vacant Pulpits

The Continuing Presbyterian church of Canada is being troubled with the problem of supplying ministers for the congregations which have refused to enter the United church. At the recent meeting of the Montreal presbytery it was reported that there are now being three and four hundred vacant pulpits. The matter has been placed in the hands of the committee on home missions, with a plan to levy a charge of at least 20 per cent of local budgets on all churches in order to raise a fund wherewith to employ supply ministers. It is felt that the situation is so critical that the filling of these pulpits must be regarded as the first and most demanding home mission task before the denomination.

MacMillan Pays Tribute to Moravian Missionaries

Commander MacMillan, who has just returned to his base in Labrador from his latest voyage to the Arctic, has, among other messages radioed to the outside world, paid this tribute to the Moravian missionaries of the far north: "Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador coast today. Our men attended service here in a spotless little church with sand on the floor, women in combination of native and foreign costume on the right, and men with their best red tapes tying in the tops of their sealskin boots on the left. One Eskimo word makes a line of an ordinary hymn. Congregational singing by Eskimos is the chief feature of the service. W. W. Perret, in charge of the mission, has done important work in botany, climatology, and ornithology, and is of the utmost assistance to Koelz, of our party."

Catholics Create American Mission Board

With the creation of an American board of Catholic missions the missionary program of the Roman Catholic church in this country is complete. Cardinal Mundelein is placed at the head of the new body, with Bishop Kelley, of Oklahoma, as its treasurer. Offices will be in Chicago, from which will be directed all the home missionary enterprises of the American hierarchy. There is already a foreign mission society in existence, as well as the widely known welfare conference, with its departments of Christian education, laws and legislation, lay organizations, press and literature and social action.

Hamilton Holt Becomes College President

Dr. Hamilton Holt, former editor of the Independent, and more recently democratic candidate for senator from Connecticut, has accepted the presidency of Rollins College, Winter Park, Fla. This is the cooperative educational enterprise recently undertaken by the Congrega-

tional and Presbyterian churches. Dr. Holt will bring to it a type of administration which augurs well for its success.

Portland Church Council Distributes Mob Blame

One day last July a mob in Toledo,

Ore., deported a group of Japanese who had been brought to that town by the Pacific Spruce corporation to work in its lumber mills. The Portland council of churches has been investigating the outbreak. Its report denounces the mob, censures the company for bringing in Japa-

Baltimore Conference for Change in China

THE MOST SIGNIFICANT DEVELOPMENT at the recent conference on American relations with China at Johns Hopkins university related not to business nor to politics, but to Christian missions. Business, for the most part, stood exactly where it was expected to stand. "Hard-boiled" business men, in speech after speech, overflowed with love for China and the Chinese. But only the missionary administrators—excepting a small group that dared not face the prospect of Christianity in China unprotected by special rights and privileges—proposed to do anything about it.

The conference, as originally planned, was to have been a no-resolution affair. But from the outset it was clear that no action would be interpreted, in the press and by the Chinese, as negative action, since, after the first day, the delegates divided on that very issue—the reactionaries standing for no-action and the liberals for some definite statement. On one proposal, incident to this controversy, there was unanimous agreement. In an effort to find a broad enough basis of agreement for the entire gathering it was suggested that a sentence from a declaration of Secretary Kellogg in regard to China be adopted "as expressing the sentiment of the conference." This proposal was unanimously voted down.

STATEMENT ADOPTED

The statement, finally endorsed by a four-fifths vote, does not constitute a specific program, but it is far enough in advance of any official action that appears in prospect to be of genuine significance. Certain disgruntled delegates have hailed this as a missionary declaration. That is an easy but inaccurate description. A missionary prepared the statement. Of the 125 delegates who voted on the proposal, 100 voted favorably. In that group there was included, of course, a majority of the missionary representatives and, I believe, a majority of the educators and publicists. But it is to be noted that this majority representation included, also, a group of business men and that the members of this group, with little question, represented greater proportionate economic interests than the larger—and more vociferous—number who opposed action.

There are several significant declarations included in the accepted statement, as it was presented by Dr. A. L. Warnshuis of the International Missionary council. "Generally speaking we are agreed," so the statement begins, "that

extra-territoriality should be abolished and that customs autonomy should be restored to China." There was at no time in the conference any particular debate on that point. Every speech, however uncompromisingly opposed to definite action, began with precisely that declaration. Disagreement arose, however, when it came to a consideration of the time and the method of granting China's admittedly legitimate claims.

About time and method the Warnshuis statement, itself, is indefinite, asserting that "these are questions which a conference like this cannot deal with satisfactorily." But having declared support for the forthcoming international conference, it was agreed that "the United States should take a position of vigorous leadership in these international negotiations." There was considerable debate around the expression "vigorous leadership" but a motion to delete it was defeated almost unanimously.

Finally, and most important, this position of "vigorous leadership" was interpreted to mean that the United States, if agreement among the powers is impossible, should prepare to act independently in China. After recognizing the desirability of united action the statement declares that "we think our government should have the firm purpose of acting independently if it is found impossible within a reasonable time to secure concurrent action. . . ."

For this statement the missionary group is certain to suffer, according to a post-conference declaration of one or two business men who were absent when action was taken. "The missionary group throughout the conference seemed to forget," these men are reported to have said, "that their year to year monetary support comes from the business man and that there is every evidence of the situation eventuating in a manner that will seriously militate against their interests." It cannot be denied, as this opinion indicates, that those individuals who have banked upon it that missions would never cut loose from western political and economic methods in China were genuinely disillusioned at Johns Hopkins.

DIFFENDORFER SPEECH HIGH POINT

That their disillusionment has ample basis in fact was indicated, not alone by the acceptance of the Warnshuis report, but much more by the declaration of Dr. Ralph E. Diffendorfer, secretary of the

(Continued on page 1257.)

ness labor in the face of formal and bitter protests on the part of the citizens, blames the Japanese agent who had a hand in the transaction, points out that local officials made no attempt to enforce the law, and

recommends that the company make a more intelligent effort to cooperate with the local community. It seems that the Oregon outburst was the result of an effort on the part of a corporation to use

Important Church Gatherings This Month

OCTOBER HAS BEEN CHOSEN as the month in which meet some of the most important religious conventions to have been held in the United States in several years. Annual, biennial and triennial gatherings to map the course of denominations and other Christian bodies of importance will be in session in many parts of the country.

EPISCOPAL TRIENNIAL CONVENTION

Much advance publicity has already been given the triennial general convention of the Protestant Episcopal church, which opens this week in New Orleans. No detailed announcement can be made in advance of the course which this body will follow, for it is a law to itself, as well as a law-making body. The convention meets in two sections, the house of bishops and the house of deputies. Sessions of the former are executive, although the public is kept fully informed as to what transpires.

As has been the case in previous general conventions, the time of the convention seems likely to be largely taken up with proposed changes in the prayer book. The attack launched by Bishop Johnson, of Colorado, on the proposal to amend the marriage service by omitting the word 'obey' has focused public interest on that report, but there are many other revisions to be considered. In addition, there will be reports from a dozen or more special commissions, appointed by the convention which met in Portland three years ago, all recommending changes in the methods or aims of the church. Summaries of the recommendations of most of these commissions have already appeared in these columns.

It is possible that the disposition of the case of Bishop William Montgomery Brown will make New Orleans almost as well known as Dayton. But this is hardly likely. Bishop Brown contends that the sentence of deposition from the episcopacy, which must now be confirmed by the house of bishops, has been voted in spite of his acceptance of the creeds. He holds that the only difference between him and his brother bishops is the degree to which he interprets the creeds symbolically. In this contention he has lately been supported by Bishop Paul Jones who, however, is without diocese and therefore without vote in the house of bishops. The likelihood is that the bishops will confirm the finding of the trial court without much discussion.

DISCIPLES IN ANNUAL MEETING

The international convention of the Disciples of Christ also opened this week, and in the south. Oklahoma City is expecting nearly 10,000 attendants at the various sessions of the convention, which will continue in session until Oct. 11. The program, as announced in advance, followed much the usual, and necessary,

lines. The various benevolent agencies took their turns in presenting the work which has been in their keeping. The speakers in almost every instance had spent years in the service of the denomination. The convention sermon is to be preached by Dr. Edgar DeWitt Jones, of Detroit.

It is more difficult to forecast what may happen at the convention of the Disciples than at that of the Episcopalians, for the Disciples convention is largely a self-constituted body. No church member in good standing who reaches the scene of the convention can be kept out. There have been intimations that the liveliest question at Oklahoma City will concern the future of the Association for the Promotion of Christian Unity.

The interest of the Disciples in Christian unity has always been keen. Under the leadership of Dr. Peter Ainslie, its president, the association has become one of the most effective of Protestant bodies working toward Christian reunion. Dr. Ainslie has personally come to an acceptance of open membership as a basis of such reunion. So have many of the conspicuous supporters of the society. For this reason notice was given in Cleveland a year ago that there would be an attempt made in the international convention this year to repudiate the association as one of the official agencies of the convention.

CONGREGATIONAL BIENNIAL COUNCIL

The third conspicuous denominational gathering of the month will be held in Washington, D. C., Oct. 20-28, when the national council of the Congregational churches will be in session. With President Coolidge and the Congregational members of the cabinet adding official splendor to the occasion, this promises to be a council long remembered. The speakers announced from without the denomination are Bishop F. J. McConnell, Chief Justice Taft, and the British and French ambassadors.

Congregational interest centers in the question as to whether the benevolent boards shall be consolidated into two bodies, whether the church papers shall be fused into one, and whether the proposed new social creed shall be adopted. The latter may easily lead to the sort of debate which will attract national attention. It is the first formal proposal that a church shall excommunicate war.

Other important gatherings of the month will be the convention of the Y. M. C. A. of the United States and Canada, also to be in session in the national capital, Oct. 24-26; the annual meeting of the national council of the Y. M. C. A. of this country, to follow immediately in the same place; and the biennial convention of the Lutheran brotherhood, which is meeting this week in Minneapolis.

The Century Co. BOOK NEWS

James W. Johnson in a little book called

Fundamentalism versus Modernism (\$5.00)

voices the layman's discontent with matters in the Protestant establishment. All church schisms, he says, result in

Empty Churches (\$1.00)

Charles J. Galpin, the agricultural expert, tells of the empty pews Protestant disunion has created in rural America—of the country preachers on the run for the city and the little boys and girls much less carefully reared than their fathers' Holsteins. He pleads for a union of the churches and Clarence R. Athearn, Research Associate at Boston University, tells exactly how this may be done, in

Interchurch Government (\$3.00)

the first fearless and exhaustive treatment of the problems of interchurch organization. The church must unite its forces, he says, or immorality will engulf us, as it engulfed the Romans of the later empire. These sharp alternatives which face the church are set forth in

Christianity—Which Way? (\$1.75)

by Charles Sparrow Nickerson. There will be a Renaissance of Paganism, he claims, unless the church of to-day, like the church of the past, changes to meet the needs of a progressive world. He makes a brief, brilliant survey of the Christianity of the past and comes to the conclusion that the Christianity of the present hour is neither dead nor dying, and surely that is true when humorists write of religion. One of them is Thomas L. Masson, who tells, in

Why I Am a Spiritual Vagabond (\$2.00)

how to win your own salvation through faith and companionship with God.

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BETTER CHURCH MUSIC

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ARTICLES

How to Select a Pipe Organ, Harrison M. Wild of Chicago.

Church Music, John Finley Williamson, Director of the famous Westminster Choir, Dayton, Ohio.

Sunday School Orchestras, How to Improve Them, Gustav Saenger.

The Ancient Te Deum, Dr. Wm. R. Taylor, Rochester.

Dr. John A. Hutton, successor to Dr. Jowett as pastor of Westminster Chapel, London, England, will write for The Expositor this year. Dr. Hutton is author of "That The Ministry Be Not Blamed"; "There They Crucified Him," and other books. His first article, "The Danger of Life," will be in the October issue.

"South American Missions" will be the theme for Mission study classes. The first article on this subject will appear in October, as well as book reviews of book to be used as texts.

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Selects Best Modern Hymns

Carl F. Price, well-known hymnologist, has been asking a group of competent judges as to what hymns written in this century are most worthy of permanence. All the lists submitted place Dr. Frank Mason North's, "Where cross the crowded ways of life," first. The others chosen were "The light of God is falling," by Dr. Louis F. Benson; "I know not how that Bethlehem's babe," by Rev. Harry Webb Farrington; "O Maker of the mighty deep," by Henry van Dyke; "O God whose law from age to age," by Rev. John Haynes Holmes; "Rise up, O men of God!" by Dr. William P. Merrill; "O holy city seen of John," by Dr. W. Russell Bowie; "God of the strong, God of the weak," by Richard Watson Gilder; "No longer of Him be it said," by Joyce Kilmer, and "We would see Jesus, lo! his star is shining," by Dr. J. Edgar Park.

Mennonites to Establish New Colony in California

The Mennonites, whose views on war and some other issues have at times brought them into conflict with the authorities but whose abilities as farmers have made their communities prosper in many parts of the country, are about to establish a new religious colony in the Kerman district of the San Joaquin valley, California. Twelve thousand acres are to be divided into farms on which between four and five hundred families from Canada and Kansas will settle.

Chicago Central Church Begins Fiftieth Year

Central Church, Chicago, began its fiftieth year of service on Sept. 20. The pastor, Dr. Frederick F. Shannon, is preaching to large congregations in Orchestra hall, and the services are being broadcast as they were a year ago. This church had its beginning when Dr. David Swing of the presbytery of Chicago was convicted of heresy half a century ago. After Dr. Swing had founded and brought to a point of prosperity his independent congregation, he was succeeded in its pastorate by Dr. Newell Dwight Hillis, who in turn gave way to Dr. Frank W. Gunsaulus. Dr. Shannon has been pastor since the death of Dr. Gunsaulus. This church, together with the First Methodist church, makes up the total religious occupation of the loop district of Chicago.

Dr. Morgan Going to Cincinnati Pulpit

Dr. G. Campbell Morgan will become special preacher of the First Presbyterian church, Cincinnati, O. on Jan. 1. He has contracted to remain until June 1, but it is expected that before that time he will have accepted a permanent relation with the church. Dr. Morgan's son, Rev. P. C. Morgan, became assistant pastor of the church on Oct. 1. Dr. David McKinney, who has sought to retire from the pastorate, has been persuaded by the session to

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retain that position. He will act as moderator of the session but will do no more preaching.

Disciples' Schools Combined

The administration of Transylvania college and the College of the Bible, two institutions conducted by the Disciples of Christ at Lexington, Ky., has been coordinated. There is to be in the future one administrative organization for both schools. The executive committees will act jointly. There will be one president, one dean, one registrar, one business office, and in all essentials the schools will be conducted as if they were one institution.

Canadian Disciples Consider Church Union

The Christian Advocate, of New York, reports that the Reformed Episcopal and Disciples churches of Canada have asked to be admitted to the new United church of that dominion. As to the former church we have no information. The Disciples do not seem to have taken the step reported. Their official paper, the Canadian Disciple, says: "The All-Canada convention delivered itself in no uncertain way regarding union with the United church of Canada. Not a thing about that great church was said of a derogatory nature. What was emphasized was that the Disciples were not asking for admission. What they were asking was that they be permitted to discuss with the United church the basis of union of all Christians set forth in the New Testament. That offer of June, 1923, still stands, and, of course, may in time become effective." At the same time the recent conference of this denomination took steps to establish a college for the training of men for the ministry. The arrangement is that students who are qualified shall register with McMaster university and are to take special lectures in subjects dealing with Disciple history and theology under the direction of Rev. George Quiggan, the present minister of Hillcrest church, Toledo. There are about 100 churches of the Disciples in Canada with a membership of approximately 10,000.

Here's a New Cause for Excommunication

The Presbyterian Advance reports that A. L. Kundred, expert in hybridizing gladioli, was expelled from his church in Goshen, Ind., because the elders of the church maintained that "if God Almighty had wanted the gladioli hybridized, he would have made them that way." The report does not give the name of the church.

Presbyterian Seminary Rejects Conservative Proposal

Lane Theological seminary, Presbyterian school in Cincinnati, O. has refused to adopt a proposed reorganization which would have made it a center of ultra-conservative teaching. The school is reported to have had difficulties in maintaining itself in recent years. Its board of trustees were asked to consider a reorganization of the faculty which would

An Autobiography of Absorbing Interest

MY EDUCATION AND RELIGION

BY GEORGE A. GORDON, D.D.

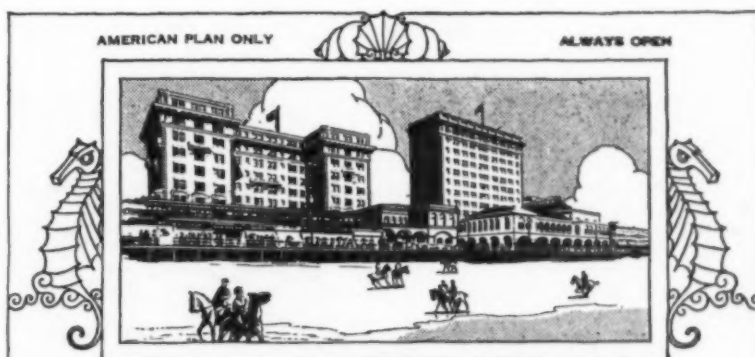
In this somewhat informal biography, the pastor of Old South Church, Boston, tells the story of his early life in Scotland, his emigration to this country and his experiences as safe builder, stone mason, painter, theological student, and preacher.

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have been approved by the fundamentalist section of the denomination. With such a reorganization it was promised that support would be forthcoming. At a meeting on Sept. 15, the trustees refused to adopt this proposal.

Methodist Missionary Giving On Increase

The Methodist church is rejoicing over the fact that for three months successively its missionary receipts have shown an advance over the corresponding months of last year. The advance is not large, but after four years of decrease any such growth is looked on as an encouraging sign. Enough is now being received to make it possible to pay \$50,000 a month toward wiping out the debt of the foreign missionary society in addition to the regular amounts for the support of the benevolent boards.

Greek Church Patriarch Plans Council

Reports from Constantinople indicate that the new orthodox church patriarch, Basil III, is planning to call a council of bishops of the eastern church to meet under his presidency in Jerusalem next year. All metropolitans and bishops of the orthodox churches will be summoned. It is even hoped that bishops of the Old Catholic, Anglican, and Swedish Lutheran churches may attend.

Bryan's Successor Chosen By Presbyterians

Mr. W. M. Cosby, of Birmingham, Ala., has been selected by Dr. Charles R. Erdman, moderator, to succeed William Jennings Bryan as a member of the Presbyterian general council. Mr. Cosby has long been prominent in Presbyterian affairs, and is a member of the international committee of the Y. M. C. A.

Another Brooks Statue Unveiled

A statue of Phillips Brooks, the work of Bela Pratt, sculptor, was unveiled on the common of North Andover, Mass., this summer. The statue was made at the suggestion of a committee which was not satisfied with the statue by St. Gaudens which stands outside Trinity church, Boston. Part of the funds for its erection were provided by Trinity church from a surplus left from the cost of the St. Gaudens' work.

Bishop Johnson Adds A Few Remarks

Bishop Irving P. Johnson, of the Episcopal diocese of Colorado, who recently obtained a fair share of newspaper attention when he opposed the removal of the word "obey" from the marriage service, has been telling the Colorado Bar association what is wrong with civilization. He calls the United States a fools' paradise, in which the inmates flock to the movies for their morals, to evangelists for their science, and to patent medicines for their ills. "One wonders how films produced, even when censored by such an astute politician as Will Hays, can turn Fatty Arbuckle, Douglas Fairbanks and Charlie Chaplin into great moral leaders; Mr. Volstead and John Galen

Locke (Colorado Ku Kluxer) into spiritual uplifters; William Jennings Bryan and Mary Baker Eddy into expounders of scientific truth, and the local ministerial

association into lawmakers and moral scavengers," says the bishop. "I maintain that these are all honorable folks, but that the people have mistaken their calling."

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As long as we continue to select our governors, legislators and judges because they have the same prejudices as ourselves, hell is around the corner. The great mistake of modernism is the assumption that it is a success, whereas it has turned our legislative halls into low comedy, our homes into high tragedies and our religion into a fair basis for comic opera. We have been stampeded by a generation of reformers who are not experts, by men with a vision and a challenge who need to take lessons in Christian charity, and by political and religious bunco-steers. So long as American people get their spiritual inspiration from Hollywood, their theology from the Rockefeller foundation, and their legislation from pan-Protestant ministers, we shall continue to grope for light and walk in the darkness."

Plan Great Church for College Community

The First Christian church, Columbia, Mo., of which Rev. Walter M. Haushalter is the pastor, is about to build one of the finest edifices to be occupied by any congregation of the Disciples of Christ. An appeal is being made to members of the denomination throughout Missouri to help in raising the necessary funds. Under the preaching of Mr. Haushalter the old church, which is located adjacent to the campus of the University of Missouri, has been crowded far beyond its normal capacity.

Succeeds Stidger In Detroit

The gap made in the religious life of

Detroit by the transfer of Dr. William L. Stidger to Kansas City is to be filled by the coming to St. Mark's church of Dr. James Thomas, pastor of the Grand avenue Methodist church in Denver. Dr. Thomas has developed a remarkably high type of institutional work. It seems probable that he will be able to carry

forward with great success the aggressive sort of ministry which has characterized the pastorate of Dr. Stidger.

Date Set for Faith and Order Conference

The long projected Christian conference on faith and order will be held in

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Macmillan Religious Book News

WHAT AND WHY IS MAN?

By RICHARD L. SWAIN

"What and Where is God?" made a hit with Christian Century readers. Swain's new book just out is called *"What and Why Is Man?"* (\$1.75). It follows the question and answer method used in series of meetings conducted by him in scores of cities from coast to coast. The questions answered are not easy ones that he asks himself, but questions posed to him by these audiences. They show, therefore, the dark places in laymen's thinking and the kind of light they are seeking. Just from that angle the book is worth its price to layman or minister. But Swain's years of experience in answering these questions face to face with the men who ask them, make his answers contained in "What and Why Is Man?" again worth the cost of the whole book.

Contents: Who Made God? How Did God Make the Human Body?; How is the Soul Made?; Why Did God Make Man at All?; Why Were We Not Born in Heaven?; Does God Cause Earthquakes and Cyclones?; Where Did Sin Come From?; Did Man "Fall Upward"?; Why Did Jesus Die?; Why Do We Pray?

LIBERAL CHRISTIANITY

The Right Wing and the Left Wing are common names for the extreme of conservatism and the extreme of radicalism. In the flapping which these wings carry on so industriously, the welfare of the body of believers might drop out of sight, unless some one now and then, as Merrill of the Brick Presbyterian Church has done in his *"Liberal Christianity"* (\$1.75, published September 8), restored it to its rightful first place.

JESUS OF NAZARETH

Joseph Klausner, rabbi resident in Jerusalem and a historian has written and in personal conference the Canon of the Anglican Cathedral in Jerusalem, has translated *"Jesus of Nazareth: His Times, His Life and His Teaching"* (\$4.50), published September 18th. In building your professional library, you want to avoid duplications. You have nothing like this work on your shelves. All the light that the Jewish race has to throw on the historic Jesus and his historic Jewish environment is brought to a focus here, and compared with all that the Christian scholarship of twenty centuries has to say of Him, for Rabbi Klausner has read and studied this Christian literature, as his readers will discover, with surprising thoroughness.

THE GOSPEL OF JOHN

In *"The Gospel of John"* (\$2.25), Benjamin W. Robinson of Chicago Theological Seminary shows you how a hard-pressed preacher in Ephesus sailed a true course between the Scylla of old-line Judaism and the Charybdis of the Greek mystery religions and did it so that no one could fairly call him a trimmer. There's many a pulpit lesson in it for hard-pressed American preachers today.

THE RELIGION OF THE PEOPLE OF ISRAEL

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STRANGER THAN FICTION A Short History of the Jews

All of us have puzzled over the extreme contrast between our distant attitude toward the Jews who live in towns and our reverence for their dead brother Jews who live in the Old Testament.

If you are minded to make an effort to reduce the strength of these prejudices, get a *Short History of the Jews*, published by us recently under the title *Stranger than Fiction* (\$2.50).

REALITY IN WORSHIP

The most hopeful sign on the horizon of the religious science is the very general revival of interest in the whole theory and practice of worship. "What are we doing, or what are we supposed to be doing in a service of public worship?" is the question to which Dean Sperry of Harvard Divinity School addresses himself in *"Reality in Worship"* (\$2.50), published September 15. This book will first warm the cockles of your ministerial heart and then set you to planning a course of sermons to better inform your congregations of the grand and glorious business in which they engage Sunday mornings.

CARDINAL IDEAS OF ISAIAH

You will want to accept the invitation extended to you by Jefferson of the Broadway Tabernacle in *"Cardinal Ideas of Isaiah"* (\$1.75), published September 8, "to study with me the prophecies of the son of Amos." Let him show you how Isaiah can be studied to better advantage than Theodore Roosevelt or Woodrow Wilson can be.

SHARING IN CREATION

In *"Sharing in Creation"* (\$2.00), published September 29, Cosby Bell asks us to engage with him in the very practical business of overhauling and improving our philosophy of life. His standpoint is that no problem of life is completely soluble on the level of thought alone, that every question of theory brings us sooner or later face to face with something to be done.

Lausanne, Switzerland, in August, 1927, according to an announcement by Bishop Perry, of the Episcopal diocese of Rhode Island, who has succeeded the late Robert H. Gardiner as secretary of the joint commission in charge. Eighty-four churches have promised to send delegates. The Roman communion will be the only conspicuous absentee. Many attempts have been made to interest that church, but without success. The attitude of Rome does not change from that expressed by Benedict XV when he told a committee that he "earnestly desired and prayed that those who take part in the conference may by the grace of God see the light and reunite with the visible head of the church, by whom they will be received with open arms."

Famous Baptist Twins Celebrate Birthday

Eugene and Joshua Levering, two of the best known citizens of Baltimore, celebrated their eightieth birthday on Sept. 12. The twin brothers have achieved marked success in the business world, and have been even more actively engaged in religious work from the time when they joined the Baptist church at thirteen up to the present. For nearly forty years Eugene has been president of the Maryland Baptist Union association as well as a leader in the Y. M. C. A. He is also the oldest trustee in point of service of Johns Hopkins university, to which he presented Levering Hall. Joshua was one of the originators of the American Baptist Educational association. Both men have been ardent prohibitionists. In 1886 Joshua Levering was the candidate of the Prohibition party for President of the United States.

Universalists to Discuss Possible Union

The biennial general convention of the Universalist church, which will be in ses-

sion in Syracuse, N. Y., Oct. 21-25, will give special attention to the proposal for union with the Congregationalists, which has already been formally proposed and approved by the Congregationalists of northern California. Another main topic will be the state of the denomination's campaign for \$1,000,000 to be used in promoting its work over a five-year period. The various organizations of the church will hold specialized programs in conjunction with the general convention.

Dedicate Baptist Temple In Rochester

The new Baptist Temple, Rochester, N. Y., was dedicated on Sept. 27. In services which continued throughout the week the various aspects of the work of the church were brought to the attention of the entire city. The new building, which is a 14-story combined church and office building, has been completed in a year at a cost of \$3,000,000. Rev. Clinton Wunder is the pastor of the church.

Massachusetts Court Annuls Andover-Harvard Union

The supreme court of Massachusetts has declared the plan of affiliation between Andover Theological seminary and Harvard divinity school, adopted in 1922, void. The court holds that the founders of Andover seminary had in view the establishment of a school to teach orthodox evangelical trinitarianism, and that their wishes cannot be disregarded. The present school, known as the theological school in Harvard university, therefore becomes illegal.

Missionary Preaches Longest Telephone Sermon

What is expected to be the longest distance sermon ever preached will be heard in St. Paul's Methodist church, Spokane, Wash., on Sunday evening, Oct. 15. The preacher, Rev. Royal D. Bisbee, is a mis-

sionary in India, supported by this congregation. Mr. Bisbee will preach the sermon from the office of the telephone company in Boston, just before going aboard ship to return to his mission station. Preaching in Boston at 11 o'clock, Mr. Bisbee's sermon will be carried by wire and amplified for the Spokane congregation at 8.

Clausen Opposes Fosdick Stand on Baptism

Dr. Bernard C. Clausen, of the First Baptist church, Syracuse, N. Y., has been one of the most prominent ministers in that denomination to attack the action of the Park avenue Baptist church, of New York city, in abandoning the requirement of baptism by immersion. The New York church took this step in meeting the conditions on which Dr. Harry Emerson Fosdick accepted its pastorate. "The church which for convenience cheapens the ceremony of initiation lowers the level for Christian life through all the years,"

Some Recent Books on Religion

Books on Science and Religion

Science and Religion, Thomson, \$2.00.
Where Evolution and Religion Meet, Coulter, \$1.00.
Evolution and Christian Faith, Lane, \$3.00.
Nineteenth Century Evolution and After, Dawson, \$1.50.
I Believe in God and Evolution, Keen, \$1.00.
Religious Certitude in an Age of Science, Dinwiddie, \$1.50.
The Understanding of Religion, Brewster, \$1.50.
Evolution for John Doe, Ward, \$3.00.

The Church and Modern Religion

Liberal Christianity, Merrill, \$1.75.
As At the First, Hutton, \$1.75.
The Church's Debt to Heretics, Jones, \$2.00.
The Church of the Spirit, Pasbody, \$2.00.
The Christian Church in the Modern World, Calkins, \$1.75.
Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
Religion in the Thought of Today, Patton, \$1.50.
Christianity and Social Science, Ellwood, \$1.75.
The Reconstruction of Religion, Ellwood, \$2.25.
The Faith of Modernism, Mathews, \$1.50.
Christianity and Progress, Fosdick, \$1.50.
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Religious Foundations, Rufus Jones, \$1.00.

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God in History, Strahan, \$2.00.
Can We Find God, Fatter, \$1.20.
Is God Limited, McConnell, \$2.00.
Some Open Ways to God, Bowie, \$1.50.
The Personality of God, Snowden, \$1.00.
The Idea of God, Beckwith, \$1.50.
The Certainty of God, Moulton, \$1.50.

Books on Christ

Spiritual Pilgrimage of Jesus, Robertson, \$2.00.
Christ of Faith and Jesus of History, Ross, \$2.00.
Christ the Truth, Temple, \$3.50.
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The Dilemmas of Jesus, James Black, \$1.50.
Constructive Revolution of Jesus, Dickey, \$1.00.
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Jesus, Lover of Men, Watson, \$1.50.
Jesus and Civil Government, Cadoux, \$2.00.
Life and Teachings of Jesus, Bosworth, \$2.25.

Books on the Bible

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Making and Meaning of the Bible, Barclay, \$1.75.
Moffatt's Old Testament, 2 vol., at \$2.50 per vol.
Making and Meaning of New Testament, Snowden, \$1.50.
Making of the English New Testament, Goodspeed, \$1.50.
Goodspeed's American Translation, popular ed., \$1.50.
Story of the New Testament, Goodspeed, \$1.50.
Introduction to New Testament, Bacon, \$1.00.

Other Recent Favorites

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Cardinal Ideas of Isaiah, Jefferson, \$1.75.
Evangelical Humanism, Hough, \$1.50.
The Challenge of Life, Jacks, \$1.25.
What Ails Our Youth, Coe, \$1.00.
The Mystery of Preaching, James Black, \$1.75.
The Art of Preaching, David Smith, \$2.00.
The New Dealogue of Science, Wigram, \$1.50.
The Undiscovered Country, Atkins, \$1.50.
The Earth Speaks to Bryan, Osborn, \$1.00.
Craftsmen of the Soul, Atkins, \$1.50.
Sermons by British Preachers, edited by Marchant, \$1.75.
History of Religion in U. S., Howe, \$1.75.
Personal Religion and Life of Devotion, Ings, \$1.00.
Foundations of Faith, Orchard, \$1.75.
The Living Universe, Jacks, \$1.00.
Meaning of Paul for Today, Dodd, \$2.00.
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Dr. Clausen told his congregation. "If you cannot stand the test of baptism, what will you do when Christ demands a really great sacrifice?"

FOR CHANGE IN CHINA

(Continued from page 1250.)

board of foreign missions of the Methodist church. "That statement," one business man declared, "was the only bit of prophecy recorded at this conference." Mission interests, according to Dr. Diffendorfer, represent the biggest American business in China. Yet missions have come to the place where these vast monetary considerations—or the source from which their support comes—can no longer be allowed to temper the Christian message to China. Missionaries, moreover, constitute a large proportion of the American population in China. Yet henceforth, unless missionaries are prepared to go to the Chinese on the basis of Christian equality, "as messengers of good will and love it would be better for them to return to America."

"Having considered all that is involved, I am ready to state that I shall recommend to my board at its next annual meeting that the United States government take the lead in the abolishing of extraterritoriality, and then ask that notice be given our missionaries that those of them who cannot live among the people under these conditions, it would be better for them to return to America," said Dr. Diffendorfer. "The reason I feel this so keenly is because I think the time has come when the so-called treaty powers need to divest themselves of the traditional handling of this question, and that with a bit of imagination see that there is a new day upon us and a new attitude that must be met. I hope that I personally, and all the missionaries of the Methodist Episcopal church, both here and yonder, as well as the rest of us, will see to it that the point of view that it is in our power and right to deliver to the Chinese just as much as we want to deliver to them is a point of view that must go and go forever."

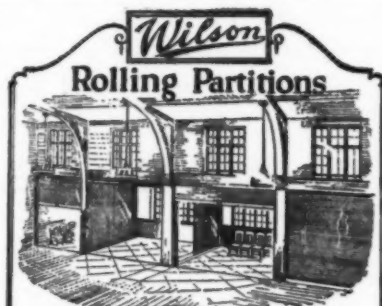
CHANGE NECESSARY

With little question the point of view represented by Dr. Diffendorfer was endorsed by practically all of the leading missionary administrators at Johns Hop-

kins. But the big struggle for the establishment of these new principles in actual missionary policies is yet ahead in the meetings of the various boards before which they will have to be presented. It is undeniable, however, that the great mass of first-hand testimony presented at Johns Hopkins indicated that, unless such a program is put into practical operation in China without delay the future both of missions and of business is very uncertain. And there were those, both of business men and of missionaries, who dared to say that the abandonment of extraterritoriality would be a decided asset.

It was made plain that the present situation in China has reached the point where conciliation has become a matter of good business. To establish that principle—since coercion has so long been the order—will not be easy. The effort, if an honest effort is made, will probably result in a reduction of missionary revenues. But in the discussions at Johns Hopkins one had the conviction that the missionary enterprise might well be curtailed if, in that curtailment, the gospel could be dissociated from the economic and political policies of the powers toward China.

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HATS OFF TO THESE TWO OUR CONTINENTAL



HO WILL BE THE FIRST? That was the question asked by the young lady who opens the mail as she spread out the postman's big deposit of letters before her. It was the first day on which it was possible for a subscriber to communicate with our office after having received our Continental Campaign announcement. Nobody really expected any returns so early but it was possible that some subscriber, immediately on receipt of his copy of September 24th issue, would get busy and within a few hours gather his first five subscriptions and have them in the mail before sundown. The Campaign Director shook his head conservatively, saying: No, there will be nothing in today's mail; I shall be surprised if we have any returns for several days. But the Director, being just a "business man," hereby confesses that he lacked faith. For that very mail produced two letters—one containing five new subscriptions and one containing ten. For the first ten the honors go to

REV. FRED C. SCHWEINFURTH

Minister of Salem Evangelical Church, Norwood (Cincinnati), O.

And for the first five the honors go to

PROFESSOR JEROME DAVIS

Yale University, New Haven, Conn.

All hats off to them! They "got busy" early, as shown by their letters. Here is Rev. Mr. Schweinfurth's letter—two letters, in fact, in the same mail.

REV. MR. SCHWEINFURTH'S LETTERS

The Christian Century,
Continental Campaign Department,
440 So. Dearborn Street, Chicago.

Sept. 25, 1925.

SECOND LETTER

Sept. 25, 1925.

Dear Sirs:

Just received blanks this afternoon. Within three hours' time I secured the five new subscriptions which I enclose with check covering same. Hope these five put me in the 500* class. I need a number of books advertised in The Christian Century. I do not intend stopping with five, but shall keep on soliciting. May have a chance to get into the 100* class and possibly into the running for the other prizes. I have been a subscriber to The Christian Century for the past two years and more, and have found it to be a real part of my intellectual life.

Very truly yours,

F. C. SCHWEINFURTH

Dear Sirs:

Mailed you five new subscriptions at 6:15. Here-with I send five more with check covering same. It is now 7:40 daylight saving time, Cincinnati! Hope these ten subscriptions put me in the class to secure \$20 in books. I still have other prospects. Kindly send additional subscription blanks. I believe there are many others whom I can enlist in The Christian Century family. "On with the campaign!"

Very truly yours,

F. C. SCHWEINFURTH

PROFESSOR DAVIS' LETTER

The Christian Century,
Continental Campaign Department,
440 So. Dearborn Street, Chicago.

New Haven, Conn.
Sept. 25, 1925.

Gentlemen:

I am enclosing my check for five new subscriptions.

JEROME DAVIS

* SPECIAL NOTE ABOUT THE PRIZES

1. In order to conform to postal regulations the limitation of the primary prizes to the first 500 who send five and to the first 100 who send ten during October has been removed. Every subscriber who sends five and every subscriber who sends ten during October will receive an award of \$10 worth of books and \$20 worth of books, respectively.
2. In the case of a tie for any state prize or major prize we announce that duplicate prizes equal to the full value of the prize tied for will be awarded each tying contestant.

LET THE NEW SUBSCRIPTIO

HONOR SUBSCRIBERS IN CONTINENTAL CAMPAIGN!



STRAIGHTWAY there went into the mail chute two certificates, the first to be inscribed, and they look so good that we give a reproduction of them herewith.

\$20

Continental Campaign

\$20

BOOK CREDIT

Chicago, October 1, 1925

This is to certify that

NAME Rev. F. C. SchweinfurthSTREET NO. 2061 Crown Ave.CITY AND STATE Norwood, Ohio

has been credited with \$20 in the book department of The Christian Century Press, in accordance with the terms of The Continental Campaign. Books may be ordered in any quantity at any time.

THE CHRISTIAN CENTURY PRESS
440 S. Dearborn St., Chicago

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Continental Campaign

\$10

BOOK CREDIT

Chicago, October 1, 1925

This is to certify that

NAME Professor Jerome DavisSTREET NO. Yale UniversityCITY AND STATE New Haven, Conn.

has been credited with \$10 in the book department of The Christian Century Press, in accordance with the terms of The Continental Campaign. Books may be ordered in any quantity at any time.

THE CHRISTIAN CENTURY PRESS
440 S. Dearborn St., Chicago

SINCE the first day's returns, the correspondence for the Continental Campaign shows widespread and eager interest on the part of our subscribers. Many subscribers are sending one and two new names. We like that. Our deepest hope is that there may be a unanimous participation of our entire body of readers in an "Each One Win At Least One" campaign. The fives and tens will come, too, but the ones and twos bring their own encouragement to us who make the paper from week to week. They show the good will of the subscriber who sends them, and the most precious asset of The Christian Century is the good will of its readers.

BOOKS COME ROLLING IN!

THE NORTHFIELD MAGAZINE

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Reports of addresses delivered at this year's Northfield conferences began in the **September Number** with reports of the Young Women's Conferences. Addresses by Dr. Henry K. Sherrill, Dr. Harris E. Kirk, Miss Adelaide Landon, Rev. George A. Buttrick, Rev. F. S. Downs, Dr. John McDowell, and others. All in addition to the regular departments. 20 cents a copy.

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Psychology and Religion, and
Lifting Up Jesus, W. F. Halliday.
Winning Souls, Melvin E. Trotter.
The Christian Task—W. L. Poterat.
What Think Ye of Christ?—F. S. Downs.
Consecration, W. H. Foulkes.

The Adequate Motive, Bishop McDowell.
For to Me to Live is Christ, G. A. Buttrick.
Iron Chariots in the Road, J. G. Gilkey.
With Christ on the Maine Coast, C. W.
Turner.
Lutheran Deaconess Work, Sister Anna
Ebert.
Fifty Years After: D. L. Moody's Influence
in Great Britain, J. Stuart Holden.
And Others.

November Missionary Number. Addresses and articles by Mrs. H. B. Montgomery, Dr. G. L. Cady, Miss Bertha Conde, Rev. James Reid, Anne Charlotte Darlington, Harry N. Holmes, Rev. H. R. Weir, Rev. Donald Carruthers, and others. All in addition to the regular departments. 20 cents a copy.

Forecast for 1926. Northfield addresses will appear in every number throughout the year by Dr. John A. Hutton, Dr. Harris E. Kirk, Rev. James Reid, Prof. W. Fearon Halliday, Rev. Melvin E. Trotter, Rev. George A. Buttrick, Dr. J. D. Jones, Dr. J. Stuart Holden, Dr. John McDowell, Dr. Charles A. Dinsmore, Dr. A. Ray Petty, or others. A series of devotional articles by Rev. Albert D. Belden will begin in January, as follows:

VOICES OF THE GREAT CREATOR

The Voice of the Mountain—Aspiration.
The Voice of the Valley—Duty.
The Voice of the Sea—Adventure.

The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
The Voice of the City—Fellowship.

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ISSUE 42